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Pius XI

Defender of the Sacred Right of God, of the Church, and of Man

IT is a strange coincidence, an almost astonishing parallel, that each Pope of the 19th century known by the name of Pius should have been chosen by divine Providence to defend the Church and the doctrines she is destined to uphold against a continual flood of errors emanating from one set of false ideas. While Pius VI. had been attacked by the full fury of the doctrines the French revolution had set free, his successors from Pius VII. to Pius XI. were to meet and struggle with an aggregation of errors among which the doctrine that the State is supreme in all spheres and that the Church must accommodate herself to this power was not the least. While Pius VI., as a victim of the philosophy of the 18th century, had been forced to leave Rome and suffer exile, the saintly Pius VII. was arrested, removed to France and held captive there for years. Just as Pius IX. suffered humiliation and persecution ere the 19th century had reached the close of its first half. Ultimately not a few of the canons of his Syllabus, so violently attacked by Liberalism's intellectual Janizary, condemned the very doctrines of Liberalism from which Fascism and National Socialism have drawn nourishment. The defenders of Democracy now denounce the fruits of a tree planted and watered by their forefathers heedless of the warning of the Church. It was an American woman, expressing the disappointment of all Liberals regarding Pius IX., who wrote from Rome on March 19, 1848: "There will never more be really a Pope, but only the effigy or simulacrum of one."

Liberal England, France, Germany, and also public opinion in our country, rejoiced over Cavour's consistent disregard of the rights of the Church to the territories known as the Papal States. When the Piemontese seized first Bologna and ultimately Rome, the world acclaimed such action; when fascist Italy seized Abyssinia, Pius XI., some thought, should protest, and when in the name of *Germania unita* Hitler moved troops into Austria and ultimately demanded reunion of her *irredenti*, the Sudeten-Germans, with the Reich, it was in the name of liberal Democracy that same World raised the cry "to arms, to arms!"

High praise was accorded Pius XI. for his defense of the Jews, the cruel and to an extent unjust treatment of whom in Germany he condemned, although by doing so he invited persecution of the Church and Catholics in the Reich. But the World which acclaimed the late Pope's action did not recall its own mean attitude when, in the last days of Leo XIII. and during the early years of the reign of Pius X., the property of each and every monastic order and religious congregation in France was confiscated and their members, men and women, driven into exile! Nor did the World show anger over the malicious breaking of the Concordat by the French Government at that time. The sacredness of contract, so dear to "business," was entirely forgotten because of the satisfaction felt over the victory an omnipotent State had gained in the struggle with the ultramontane Church. And how that World derided the action Pius X. adopted against Modernism! That Pope's encyclical on St. Charles Borromeo shocked intellectuals quite generally; even in Catholic Germany not a few men felt the Pope had revealed the mind of a plain country pastor, ignorant of the requirements and intellectual accomplishments of the modern mind.

But all the while these Popes were defending not merely the Church but religion, the very foundation upon which rests Christian morals, society, the State, the family, the rights of all men, and a civilization worthy of the name. Succeeding a noble and sorely tried Pope, Benedict XV., whom statesmen had agreed should not be permitted to influence their deliberations whenever peace was to be fabricated, Pius XI. came to occupy the chair of Peter at a time when the false philosophies, so assiduously fostered and so successfully realized for a time, had produced conditions unparalleled in many centuries. Eminently qualified to teach a misguided and suffering world, it was with unflagging ardor Pius XI. called out to a generation of disillusioned men still hoping for salvation from decadent ideas: *Reverte te a Deum!* Return ye to the Lord, contritely, wholeheartedly! Seek the healing waters of the Gospels and come away cleansed of the errors that have made you ill!

No man has spoken of human affairs in the light of eternal truth with greater knowledge or sincerity, with better understanding of and

deeper sympathy with the misery which is the fruit of error and sin than has the Pontiff whose weary human remains now rest in the crypt of the great basilica in the Vatican City. Even the titles of the Encyclicals so frequently addressed by him to all the faithful occupy much space in print. Each is a document men will study and ponder in years to come, as we read and acquire knowledge from the writings of the Fathers of the Church. Constructive though these pronouncements are, the majority constitute, as it were, another Syllabus of modern errors. The Encyclicals of Pius XI. offer at once a searching diagnosis of the morbid condition of the modern world and an equally fundamental therapeutical guide, demonstrating both the necessity of a cure and the remedies that assure health.

Pius XI. labored with indefatigable zeal and energy to convince mankind that 'there is no peace for the wicked,' "because they live in continuous struggle and conflict with the order established by nature and its Creator." "Only when this order is restored," he reminds us in the encyclical letter on "The Sacred Heart and World Distress," "when all peoples faithfully and spontaneously recognize and profess it, when the internal conditions of peoples and their outward relations with other nations are founded on this basis, then only will stable peace be possible on earth." "But to create this atmosphere of lasting peace," he continues, "neither peace treaties, nor the most solemn pacts, nor international meetings or conferences, not even the noblest and most disinterested efforts of any statesmen will be enough, unless in the first place are recognized the sacred rights of natural and divine law."

And incessantly Pius XI. proclaimed *urbi et orbi* to his dying day:

"Nothing remains for Us therefore save to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many of bread and labor—nothing else remains for Us, We say, but to invite it in loving words of the sacred liturgy: 'Be thou converted to the Lord thy God.'"

This then is the testament Pius XI. has left to us, to all mankind!

F. P. K.

With all our boasting of scholarship, and of our love of reading, intellectually we are a superficial people. Fed upon mental food—the lightest kind when it is not positively pernicious—we are weaklings in things of the mind: in that mental culture which makes for exalted manhood and endows the nation with citizens who think and reason.

Ave Maria

The Corporative Idea and the Crisis of Democracy

THE corporative movement comprises a radical and a moderate wing. The radical wing wants to reorganize both the political and economic life on the basis of vocational organizations. It is claimed that political parties which today dominate democratic politics are inorganic, and that their functions should be taken over by the more "natural" groups based on economic activities. Those holding this view want, in a word, a corporative State as well as a corporative economy. Their more moderate friends differ from them in that they are willing to have the State organized on a political basis, in much the same way as in present democratic countries. Vocational groups are then to function only in the organization of economic life; their task is to solve the crisis of capitalism rather than the crisis of democracy, and this is to be done by creating social harmony and economic stability through the activities of vocational groups.

Although the problems presented by the two wings of the corporative movement are somewhat related, this article will confine itself to a consideration of the radical wing. The teachings of this camp enjoy wide circulation; criticism of political democracy is at present so widespread that to most observers every alternative to it seems preferable. Some contend that the institutions created in Italy, in the Austria of Dollfuss and Schuschnigg, and in the Portugal of Salazar demonstrate that a reconstruction of political society on the basis of vocational groups is possible.

Objections to this view must first be raised on a theoretical score. The politics of the State are, as the word implies, concerned with the affairs of the "polis," which means the community as a whole. In other words, it is the task of politics to realize the political unity of the nation, and this must be done in the face of the great diversity of interests and opinions growing out of our modern society. In modern democracies political parties must solve this problem. They organize to achieve power, but in order to attain this selfish end they must win over a majority of the voters. This means that they must convert to their political doctrine people belonging to all economic, religious and racial minorities. Indeed it takes many a minority to make up a majority! But if parties are successful, it is because they have found a common political denominator for all the elements of which a nation is composed. They are based on an *idem sentire de re publica* and this "feeling in the same way" can soon be followed by an acting in the same way if such a party is in power. In other words, the problem of creating unity out of diversity has been solved to a sufficient degree.

It is with regard to this point of creating

unity out of diversity that the corporative idea fails to offer a substitute for political parties in a democracy. Economic interests, in particular if viewed from what the economist calls the short-run point of view, are a disintegrating rather than an integrating force. They become even more so if we organize all those having one common economic interest on the basis of that interest only. Political unity cannot be created in such a way; a few considerations of a more practical nature will bear this out.

First, modern occupational groups are not organic because they must be organized from above before they can undertake to fulfill any public function. The free initiative of their members cannot be relied upon to bring them into existence. To take a practical example: some workers are willing to join a trade union, others are not. And in this country those who do join unions are nowadays split into the members of the A. F. of L. and the C. I. O. Similar reasoning applies to most groups of employers. Some join a voluntary organization, others do not; and if and as long as membership in such organizations is voluntary, there may be more than one for a given field. Therefore, if the existing political set-up of the State should suddenly disappear, and if for its replacement we had to rely upon the action of vocational groups spontaneously formed, anarchy would result. Without regulation from above the vocational groups would simply not come into existence in the way required. It must be added that not only would we have to face the fact that not all workers and employers would join a particular group, but that there would be conflict among groups as to their respective spheres of action. Where does the territory of one craft union end and that of another begin? Are industrial unions to be preferred to craft unions? Does a retail hardware store belong in the organization of the metal industries or of commerce? For such difficulties a nice illustration occurred when Mr. Darré was allowed to organize his "Reichsnährstand" in National Socialist Germany. Of course, he selected the farmers first. But then he wanted the grist millers, because they buy the farmers' grain. Then followed all merchants either buying from or selling to the farmer, and ultimately Mr. Darré wanted the German merchant marine, because it transports agricultural products. Here he was stopped. But he could be stopped only because there was a political organization pre-existent to and independent of the economic interests represented by him as well as by others, and this political organization could set limits to his plans. Suppose this political organization had not existed, would not the existing organizations of farmers, merchants, and ship-owners have been fighting for territory all the time?

However, let us assume that the difficulty of organization had been removed and that people throughout the country had been peacefully

banded together in vocational groups. Then the second step must be taken: the vocational groups must constitute the government. It is proposed that in order to do so they elect a corporative parliament, and that this parliament appoint a government. The first question arising is how many members each vocational group shall be entitled to delegate to this parliament. If we take as a basis the number of its adult members, we are back to the same rules governing elections in democratic countries. If, however, as is frequently suggested, the votes be "weighed" rather than "counted," we must seek the basis for such "weighing." No solution is possible. One economic group will claim it is as indispensable as any other. It would seem that the struggle for influence in such parliaments would occasion the same contentions which occurred during the late Middle Ages when the various guilds were struggling for as great a share in city government as possible. However, let us once more assume that this difficulty could be solved, and that a central parliament of all vocational groups had been set up satisfactorily. It then would have to face two more problems. First, its personnel would consist of specialists incapable of fulfilling its political tasks. The organization of milk dealers, for example, would delegate a milk dealer, the butchers a butcher, and the automobile manufacturers a magnate of the automobile industry. Obviously, the milk dealer has learned to handle the problems of milk distribution, the butcher to kill a hog, and the automobile manufacturer to make automobiles. But how can we expect them to be able to take charge of the affairs of the country, such as foreign affairs, legislation on education, of the delimitation of Federal and State rights, and so on? Of the political wisdom of such gentlemen Republican Germany had a taste when Proportional Representation—essentially similar to vocational representation in concept—sent to the Reichstag several groups established on economic interests only. Thus, Mr. Drewitz, a master-baker, headed the "Economic Part of the German Middle Classes," and he as well as most of his associates only served to make German parliaments ridiculous. In the United States we had the example of Mr. Henry Ford, who is certainly an excellent producer of automobiles, but who obviously did not qualify as the future head of the Department of State by reason of his visit to France during the World War in the hope that he could persuade the Europeans to end the war! Such experience suggests a conclusion which may sound paradoxical, but which is nevertheless sound: the only experts in politics are the politicians. They have learned their trade and have gone through a process of selection which allowed only those to succeed who knew how to deal with the affairs of the community.

Moreover, whether its personnel be good or

bad, the Corporative Chamber would have to make decisions. The only way to do so would be by the rule of the majority, though it would scarcely be consistent to "count votes" in a parliament based upon "organic representation." But how could a majority be found which would favor a sound and consistent policy, and whose decisions would be accepted by the minority? Let us remember that during the period of medieval guild rule peaceful decisions frequently could not be reached, but on the contrary bloody battles were fought in the streets of the cities. If economic interests were so divergent 500 years ago, they could be expected to be much more so today, because owing to the increase of competition we are now faced by an intensification of economic antagonisms among employers, and in addition are confronted with the deep gulf between capital and labor. Under such conditions few would be willing to entrust the government of this country to an assembly of delegates of the A. F. of L., of the C. I. O., of the National Association of Manufacturers, the National Grange, and similar groups. Probably people would be afraid that more often than not this parliament would be unable to agree on a certain course of action, and that the interests of the public would be woefully neglected by its bargains.

So much for theory. Turning to practical experience, let us first consider the contention that Italy's example proves that a "corporative State" is a practical possibility. For this view only second- and third-rate Fascist propaganda can be responsible since both the Italian laws and the Fascist leaders explaining them make it clear that Italy is a Fascist rather than a corporative State. So far as the laws¹⁾ are concerned, every syndicate and every confederation has the word "Fascist" in its title (for example, "General Fascist Confederation of Italian Industry"). The active members of all syndicates (who alone participate in their administration, whereas all others share in paying dues) must be Fascists; their officers must offer "guarantees of ability and secure national faith," and in order not to mislead anybody, qualified Fascists have added that "secure national faith" means support of Fascism.²⁾ Moreover, the Fascist State did not abdicate

1) These laws have been printed in an appendix to Dr. William G. Welk's "Fascist Economic Policy: An Analysis of Italy's Economic Experiment," Cambridge, Harvard University Press, 1938, pp. 250-329. Dr. Welk's study gives a comprehensive survey of the juridical structure of the various institutions of the "corporative State" in Italy as well as a penetrating and impartial study of its practical results. Readers interested in the corporative movement will find it a highly useful source of information.

2) For a frank and revealing treatment of the relation between the corporative organizations and the Fascist party see Francesco Ercole, "La Funzione del Partito nell' Ordinamento Corporativo," *Archivio di Studi Corporativi*, vol. II, pp. 41-71. For quotations from other sources see F. A. Hermens, "Parlamentarismus oder was sonst," Hockland, March 1932.

when the various syndicalist and corporative institutions were created. The Party remained the Party; its leader "Head of the Government," and its policies those of the nation. Some Fascists have openly said: you cannot expect us to give autonomy to the newly established economic organizations; after all, we had first to create them, and if we should ever stop looking after them, the play of the divergent economic interests would lead to their collapse. Mussolini himself, who years ago called the "corporative" institutions "instruments of Fascism," more recently listed as the first two conditions for a systematic and successful application of the Italian economic institutions in other countries the following: (Sc: there must be)

"A single party, so that economic discipline may be accomplished by political discipline and so that rising above contrasting interests all may be bound together by a common faith.

"Nor is this enough. After the single party there must be a totalitarian state, that is to say the state which absorbs all energies, all the interests, all the hopes of the people in order to transform and potentiate them."³⁾

In other words: Italy has not replaced the multi-party system by a corporative State, but by a one-party system. And the "Duce" openly tells us that any country desiring to introduce corporative institutions must do the same.

The situation is different with regard to Austria between 1933 and 1938 and the Portugal of Salazar with respect to the good intentions of the rulers of those countries rather than with respect to their actual accomplishments. When in March, 1933, Dr. Dollfuss discarded a National Council no longer able to function he did the only thing possible if he wanted to prevent Hitler from taking over Austria right then and there. But the government which he then established was never one on a "corporative basis," as the preamble of the constitution of May 1, 1934, had proclaimed. Both Dollfuss and Schuschnigg did their best to give as much self government as possible to the various "corporative" organizations which they established by government decree; but they were never able to allow free elections to these bodies, and few would deny that the central government in Vienna was ever anything but a dictatorship, though it was one which was as considerate (the National Socialists called it "schlapp") towards its opponents as it could afford to be. About the same applies to Portugal. Before Salazar came on the scene, a military dictatorship had been established, and this dictatorship continues to exist. Salazar has modified but not replaced it, and if the rule of the army should collapse Salazar and the institutions he has cre-

3) Speech made before the National Corporative Council on November 14, 1933; quoted from Mussolini, *Fascism, Doctrine and Institutions*, Ardita Publishers, Rome, 1935, p. 60.

ated would accompany it to its downfall. Such self government of occupation as there is is subject to close government control. That in spite of this Salazar has done much good for the country no impartial observer will deny. But a dictatorship, no matter how benevolent and efficient, is not a corporative State.

We cannot but conclude that the arguments advanced by the radical wing of the corporative movement can be sustained neither by reflection nor by observation. Reflection goes to show that it is impossible to entrust the government of the State to the various economic interests organized in occupational groups, and observation tends to prove that every attempt made in this direction has either failed or served as a smoke screen for a dictatorship. If we want a solution for the crisis of democracy, the blueprints for a corporative State, no matter how attractive they look, cannot offer it. We must look for remedies more realistic and more concrete.

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India's Great Social Evil

AMONG the great social evils confronting India, none is of greater moment than the caste system. No other country in the world knows such a diversity of classes and class divisions, or presents so baffling a problem to those interested in social reform. It is the canker of caste, eating at the vitals of the healthy aspects of social life, is responsible for the inhuman treatment of so large a section of India's population. There are over 60 millions of people belonging to the depressed class in India, men and women who, plunged in the slough of despond, misery, and destitution, have for centuries been denied the rights demanded by the dignity of human nature. For three thousand years generation after generation has been consigned to this miserable status—their inescapable lot—by the higher castes of the country.

Deprived even of many of the bare essentials necessary for existence, and denied the rights of self-determination and development of personality, their life may be likened to that of slaves. The task of uplifting these people and of placing them on the same social scale as members of the higher castes is such a gigantic undertaking that many decades will be required before the stigma of caste will have been banished from the country.

In view of the changing conditions, undertaken in a progressive spirit, many right thinking and fairminded people in India itself have unequivocally condemned the perpetuation of caste as effete and antiquated. Despite their earnest desire to consign it to the social limbo of the past, however, the evil still continues and the social life of the Indian masses is so interwoven with the fibre of caste that any attempt

to rectify it, particularly in the rural districts, needs more than ordinary courage and caution.

It is not surprising, thus, that the tendency to cling fast to the anachronism of the present "cultural enlightenment" through which we are passing, should have evoked great resentment from European and American visitors to India. While these visitors may not be Christians themselves, their traditions and institutions have been so thoroughly saturated with the Christian principles of human equality and brotherhood, it is only natural that the idea of the superiority of one caste over another by virtue merely of birth and not of personal merit, educational attainments, or social position, should be regarded by them a phenomenon as repugnant as it really is. It was for this reason Mr. Howard, Editor of the New York *World-Telegram* and chairman of the Howard Newspaper Corporation, which owns, I believe, some two-dozen newspapers in the United States, commented with strong feeling on this unfortunate aspect of India's social life in the course of an interview granted by him on his arrival in Bombay a few years ago.

"America will not be interested in Indian politics," he said, "nor will she be sympathetic towards Indian aspirations as long as there is the caste system in India. For a people like the Americans, imbued with democratic ideas, this caste system among a great people is utterly inexplicable as it imposes so many disabilities not based on merits, but based on grounds over which they had no more control than on their own birth." This opinion is similar to that expressed by several other men who have denounced the social evil of caste as practiced in India.

The most superficial investigation into the origin of this great social drawback, nay curse, will convince anyone completely that it has its roots in and derives its strength from the religious teachings of the Hindu belief, to which the majority of the masses in India adhere. It is the unwavering teaching of the Hindu socio-religious code that men are born unequal, and the observance of the unbreakable distinction of caste is an integral part of its organization. The following of caste principles and the practice of social usages in accordance with these tenets are enjoined upon the masses as virtually a religious duty. According to orthodox Hindu belief, anyone disregarding caste obligations thereby excommunicates himself from Hinduism and ceases to be a Hindu in the eyes of the members of this confession. Strictly opposed to the Christian ideals of the universal brotherhood of man, the Hindu faith does not recognize the fundamental equality of all men, but imposes on its followers severe restrictions of ceremonial aloofness in the name of caste, calculated to engender a narrow and parochial outlook. This socio-religious code of Hindu India is undeniably, in the final analysis, the cause of such a variety of castes and communal

divisions in the immense land of India, with its teeming millions.

The various castes may be grouped under the following heads: the Brahmins, Kshatrias, Visyas, Sudras and Panchamas (fifth). The first of these artificially segregated sects, which have no other claim to support than the tyrannical religious sanction, while indulging in the prestige of the priestly class, ranks itself with two other groups, the Kshatrias and the Visyas, as Dwijas, or twice-born. The members of the fourth caste, the Sudras, are the non-Dwijas, destined to work in the fields. No social or other communication, such as marriage, dining, etc., is permitted between the castes. Each caste is a sect, a community with its own distinct features and caste rules, all tending to retain and perpetuate the individuality of the caste. Although poles apart in their social usages and customs, nevertheless they are similar in their religious practices, having practically the same gods and goddesses as objects of worship. The Brahmin community is the levitical group, whose members supervise all religious services. However worthy of repudiation the life of social exclusiveness led by these four castes might be, it can never be compared with the intolerable conditions imposed by the caste system on another group, known as the Panchamas (fifth).

It is the Panchama community, variously called also the depressed, Harijan, down-trodden, that is the most pitiable and unfortunate victim of the social aberration resulting from the canker of caste. For all practical purposes the Panchamas are so completely excluded from any contact with the members of the other castes of the country, that their life is eeked out under the dead weight of a bitter thralldom. Elementary rights and privileges, demanded even by the very dignity and sense of humanity, are denied to them. Over 60 millions of people belonging to this Panchama or depressed community trudge along the path of life in poverty and misery that defy description, almost inconceivable in these days of a highly vaunted culture and civilization. The ingrained abhorrence of these unfortunate people manifested by the other castes is carried to extreme lengths, even to labeling them "Untouchables." Any contact with them is believed to beget contamination. Public roads, wells, and resorts are barred to them so as to preclude the possibility of contamination. And if by chance, despite the rigid precautions, some member of the higher castes is contaminated, this can be removed only by performing certain ablutions according to the sanction and rules prescribed by his caste.

In the rural areas especially, the "Untouchables" carefully observe the rules governing their lot, living in the quarters reserved for their exclusive use. Neither the acquisition of wealth, social weight and importance, nor cul-

tural or educational attainments constitute sufficient reason in themselves for a member of the depressed class to change his abode from his segregated quarters to those occupied by members of the higher castes. Merely this practice of confining a section of the people to areas set apart and secluded will indicate to the impartial observer the extent to which the caste system and its revolting distinctions are carried in India, a condition claiming as its victims vast numbers of human beings, to whom the free and elementary rights to social life are denied.

The caste system in general, and the social ostracism of the depressed classes in particular will always remain a sad commentary on India's civilization and culture. It is refreshing to note, however, that recent developments in the country have prompted the accredited leaders of the nation to resent a system that can never be reconciled with India's growing aspirations. Rapidly movements intended to bring home to the masses of the people the injustice of the tyrannical and inhuman treatment accorded the "Untouchables," are taking form. The question of temple-entry, which for some time had been a crucial problem, has been resolved in some sections, where a spirit of progress and enlightenment has prevailed over the prejudice of the past. Many temples which for centuries had repelled the approach of the depressed classes even to the outer gates, have now thrown open to these people their very sanctuaries.

There are healthy signs everywhere in the country forecasting the gradual elimination of this disgraceful feature of social life in India. The Government is also striving with every means at its command to stamp out the caste system. A number of methods have been devised to carry out the program of equality of all classes. Distribution of land for agricultural purposes to the depressed classes in an effort to arouse in these people a spirit of self-reliance and independence; the promotion of their educational interests by means of concessions and scholarships so that depressed youth may have the opportunity to acquire mental culture; and the preferential treatment of the depressed élite in the selection of employees for the various branches of public service—are some of the measures the Government has adopted in an effort to equalize India's unbalanced social conditions. As proof of its determination and sincerity, the Government has introduced legislation in the Madras Presidency—comprising 25 civil districts—proclaiming that all the restrictions and disabilities of the depressed classes, which until recently had had the sanction of law, custom and prescription, are henceforth unlawful and inconsistent with India's aspirations of "Swaraj."

While it cannot be denied that epoch-making decrees of this kind are not without salutary effect, it should be admitted frankly that people

cannot be made charitable by an act of parliament. Far more profitable would be the education of the masses in the rural areas especially, bringing them to realize the absurdities of the caste system, and the fallacy of adhering to it at a time when so many complaints from all over the country are being voiced, and demands are being heard on every side for the establishment of a new social system. Happily, through the advancement of education in the country, and the impact with western civilization, a remarkable change for the better is slowly, but surely, permeating the minds of the masses at large. The depressed classes themselves and their leaders are coming to realize the need for self-expression and the opportunity for self-improvement. They are eager now to throw off the fetters of serfdom, centuries old, a serfdom that has proved so great a restraint on their social progress.

No doubt it will take many years, even decades, before full liberation is attained, but if the efforts in this direction are continued at the present pace, we may be permitted to hope that the caste system will in the not too distant future be abolished from the social life of India.

K. X.
India

The War for Markets and Raw Material is on

WHILE the readers of the daily press have been thoroughly aroused to the knowledge of the existence of the strong tension between our country and Germany, they are certainly not aware that, to borrow an expression from the London *Economist*, it is "the necessity of opposing a firm stand and vigorous action to the offensive tactics of German commercial policy," is responsible for this condition. Germany, on its part, considers its commercial policy warranted because of its financial weakness. It cannot pay for imports in either gold or other means of exchange, and therefore barter has been resorted to in addition to certain financial methods inaugurated by Dr. Schacht to sustain industry. According to the distinguished London review, the policies adopted have attained "spectacular success," although in a very small field. But the entire article from which we have thus far quoted considers Germany's commercial attitude "the real threat to our exports," meaning those of Great Britain, of course.

The editorial expresses the fear that the German methods, having succeeded in the Balkans and in South America, may be tried in other countries also, in economic spheres vital to British interests. Hence the contention:

"The compulsions arising out of Germany's economic position are so strong that [England's] export trade will certainly be pushed to the utmost possible degree, and agreements to limit competition are, in the nature

of the case, necessarily no more than tactical concessions without effect upon the main strategy of the campaign."¹⁾

Hinc illae lacrimae, i. e., therefore the bloody tears a capitalistic press has shed over the threat to democracy from the Nazi State, while the at present economically and commercially harmless Soviet Republic has enjoyed immunity from criticism and attack by the same organs of public opinion. Why not admit that the leading nations of the world are at the present time engaged in a trade war? That the old truth, all wars have their origin in the lust for gold, meaning property of every kind, is again determining the fate of nations? And speaking of gold, let us point to the excellent remarks contained in a recent issue of the *National Grange Clip Sheet* and published under the significant title "Too Much Gold No Blessing." The brief but meaningful item, evidently prepared by an expert on Capitol Hill, remarks:

"Reports are current that the State Department, where foreign trade policies are formulated, is beginning to see that we must 'do something' with the vast supply of gold we have on hand if the reciprocal tariff policy of the Government is to be continued."²⁾

And continued it should be by all means; in fact, the future of the American farmer depends to a large extent on the continuation of this policy. In this regard the following remarks from the same source are significant. Having referred to the volume and value of last year's exports, the article continues:

"Materials that are important in war preparations were in heaviest demand among our foreign customers. Farm products, which once were in heavy demand for export with sales vital to the prosperity of American agriculture, no longer find the market that they did in pre-depression years."

Evidently then we must either recapture these markets or decimate the number of our farmers, permitting much farmland to become a waste. Neither the trade war now raging nor the conflict the war-mongers are fomenting give promise of rescuing the American farmer from the fate which destroyed the Roman *coloni* and the English yeomanry.

F. P. K.

Chicago is one of the most European cities in America. Persons of native-white parentage constituted but 21 percent of the population in 1900 and 28 percent in 1930, the latter figure, according to available records, representing the highest percentage of American stock in the city's history. In 1930 one-quarter of the people were of foreign birth, and an additional 40 percent were the children of foreign parents.

American Journal of Sociology

¹⁾ Loc. cit., Feb. 4, p. 233-4.

²⁾ Loc. cit., Wash., D. C., Feb. 10.

Forgotten Exemplars of Self Government

ALTHOUGH the Danzig Free State, created at Versailles in 1919, is frequently referred to in foreign press dispatches, few Americans probably realize this commune merely to have been reinstated in a position long occupied by her in former times. Danzig had been a Free City of the Holy Roman Empire, one of more than 200 such communes in the enjoyment of privileges greater than those any State of the Union may exercise.

Face to face as we are with the accelerated growth of Federal power, interest attaches to the question: "How was it possible for these communes to hold out so long against monarchs and princes, once these had assumed autocratic power?" Even after the majority had lost their freedom and privileges, Frankfurt retained its autonomy until 1866, while Hamburg, Bremen, and Luebeck were self-governing republics until the advent of Nazism. Almost up to the year 1871, when Bismarck's Empire came into being, ships from Bremen or Hamburg, entering New York harbor, flew not a German flag, but solely the flag of either of the two republics. Both of them, moreover, had consuls in the larger cities of our country. And what a virile little commonwealth Bremen has proven itself to the last. The founding of Bremen-haven, for instance, by the State of Bremen a hundred years ago, puts to shame many a metropolis of our country with 10 and 20 times the number of inhabitants begging the Federal Government for funds to defray the cost of public works.

These remarks were prompted by a passage we came across in the "Journal of a Tour in Company with the Hon. Mr. (afterwards Lord) Sturton. By the Rev. J. Carroll," our country's first Catholic bishop. Having referred to Augsburg, visited by him in 1771, as "a large well built town, formerly one of the first trading cities in the world," the writer states:

"Even at present, there are great remains of its ancient wealth and industry. Manufacturing of goods, silver, steel and the art of engraving, are still in much credit here. *The government is a mixture of democracy and aristocracy* (italics ours). As the religion is partly Catholic and partly Evangelical, the magistracy are equally chosen out of the two professions."¹⁾

One of the essentials of the constitutions of the majority of these communes of former days Carroll has pointed out. It is from the celebrated topography of Germany, first published by the engraver Merian in 1642, we translate the following succinct statement of the political character of the city first referred to, Danzig:

"Being a Free Imperial City she enjoys special liberties. Her government is aristocratic, although tempered by democracy. Danzig exercises extensive rights

over the towns and villages subject to her; she may make laws, levy taxes and excise, exact duties, and grant citizenship to Englishmen, Italians, and other foreigners. The city may participate in the Landtag (Prussian assembly), coin gold and silver money and send Ministers wherever she may desire. Danzig also enjoys the free exercise of religion and there are three denominations who do so publicly, the Lutheran, the Papist, and the Calvinist."²⁾

These Free Cities of Germany, and similar self-governing communes in Italy, Flanders, Spain, etc., are considered by Prince Kropotkin outstanding proof of the efficacy and power of mutual aid. He points to their accomplishments, achieved by a group of people numerically so small that historians for a long time believed communities, such as Nuremberg, to have had at least 100,000 inhabitants whereas in truth there were never more than 30,000 in that famed center of "toil and traffic," to quote Longfellow.

Nor should the fact be lost sight of that the guild system is intimately connected with the development and decline of these communes. It is questionable whether the guilds could have thrived and continued as long as they did—in Germany far into the 19th century—had they not been so closely affiliated with self-governing City States. Royal Absolutism in France and Spain undoubtedly hastened the decline of the guilds in those countries, especially after the advent of Mercantilism, the financial and economic realization of Absolutism.

F. P. K.

WARDER'S REVIEW

The Silvered Glass

ASAD result of our hurly-burly civilization, in which the people dash madly from place to place, constantly on the go lest they be constrained to ponder and meditate, has been the loss of the "wisdom in the lanes," the proverbs and wise sayings that delighted the hearts of our forefathers. The pursuit of the almighty dollar has taken men's minds away from the deeper, more substantial things of life.

The present condition is indicated with telling emphasis in the classic story of the rich man and the sage. Leading the former to the window, the wise man said: "Look out there and tell me what you see." "People," responded the rich man, puzzled.

Then the sage held a mirror before him. "Now what do you see?" he asked. "Myself," answered the other. "Do you not now understand?" queried the wise man. "Both the window and the mirror are made of glass. But no sooner did you see the mirror, which is covered with a little silver, than you cease to see others and see only yourself."

In an age when correct principles tend to be

¹⁾ In Appendix to Biog. Sketch of the Most Rev. John Carroll etc. Balt., 1843, p. 260.

²⁾ Merians anmühige Städte-Chronik. Reprinted from the original edition, Brandt, 1935, p. 33.

obscured by a multitude of distracting circumstances, it is indeed a wise man who can disregard the silvered glass and be willing to look at his fellowmen.

Washington and Freemasonry

THE author of "American Freemasonry," the late Arthur Preuss, on more occasions than one discussed in his *Fortnightly Review* whether or not George Washington had really been a Freemason, as Masons claim. A letter addressed by Washington to two members of the craft, Elkanah Watson and a certain individual by the name of Cassoul, contained in the twenty-fourth volume of "The Writings of George Washington from the Original Manuscript Sources 1745-1799," published by the Government and last from the press, permits of no doubt that our first President considered himself a Mason.

The communication, dated "State of New York, August 10, 1782," reads:

"Gentn: The Masonick Ornaments which accompanied your Brotherly Address of the 23d, of the first Month, tho' elegant in themselves, were rendered more valuable by the flattering sentiments, and affectionate manner, in which they were offered.

"If my endeavours to avert the evil, with which this Country was threatened, by a deliberate plan of Tyranny, should be crowned with the success that is wished; the praise is due to the *Grand Architect* [italics in the original] of the Universe; who did not see to suffer his Superstructures, and justice, to be subjected to the ambition of the princes of this World, or to the rod of oppression, in the hands of any power upon Earth.

"For your affectionate Vows, permit me to be grateful; and offer mine for true Brothrs. in all parts of the World; and to assure you of the sincerity with which I am etc."¹⁾

Let us add, that all over Europe Masons were deeply interested in the cause of the Colonists. One of the characters in a play by the German rationalist and dramatist Lessing says of a certain individual: "He is one of those," meaning the Masons, "who fight for Congress." Everybody understood this to mean the body responsible for the Declaration of Independence.

It is the Common Weal Matters Most

IN connection with the dismissal of Dr. H. Schacht from the Presidency of the Reichsbank, the leading European press agency, *Reuter*, quoted the following significant comment by the Nazi *National Zeitung*:

"By the appointment of Dr. Funk, the unreserved support of the Reichsbank for carrying out the economic tasks of Government is guaranteed in future. The Nazi economic policy allows capital only the role of a servant to trade and industry. This National Socialist principle will in future be the guiding line for the Reichsbank."

The always thoughtful and at times helpfully

provocative *Examiner*, published at Bombay by members of the Society of Jesus, proceeds from this statement to the discussion of "The Money Power," and it is from the article we quote:

"The sentence we have put in italics indicates at least one great difference between the totalitarian and the democratic states in which it is by no means certain that the advantage lies with the democratic states. At any rate, it touches a problem that is being very energetically discussed at the present time, notably by Catholic writers and papers in England."

The question here referred to is debated with equal fervor also in our country. Unfortunately there is in evidence a good deal of beating of the air and insufficient consideration for fundamental principles and facts. One also fears at times those engaged in these attacks are actuated by the spirit which inspired the third estate in the 18. century to deprive the two others of their privileges. They are fighting for their own rather than for the common good and expecting a change for the better from laws and institutions and not primarily from a reform of men's moral disposition. But it is exactly this matters most.

The abuse of money, which groups of financiers as well as individuals have been guilty of these hundred years and more, is only one of a large complex of economic problems, none of which can be solved independently of the other. The fundamental task we are called on to carry out is the realization of the idea that the true purpose and aim of all economic action is to establish, promote, and perpetuate the common weal.

"Everything is Too High, Except Wages"

THE buying power of the workers' wage in later medieval days has been stressed frequently in proof of the advantage laborers and journeymen enjoyed ere the advent of Capitalism. Speaking of England, for instance, J. E. T. Rogers declares:

"The relative position of the workman was one of far more hope and far more plenty in the days of the Plantagenets, than it has been in those of the House of Hanover; the wages were, relative to their purchasing power, far higher, and the margin of enjoyable income over necessary expenditures was in consequence far wider."¹⁾ The historian Janssen has proven the same conditions to have prevailed also in Germany in this regard.

Throughout the capitalistic world today there exists a decided disparity between the income of the average wage-worker and the high cost of living, as expressed in house rent and commodity prices. This is one of the reasons responsible for the existing discontent and repeated strikes waged with the intention of raising wages. But higher wages do not constitute a true remedy for this condition, nor have frontal attacks on the apparent causes of high

¹⁾ Six Centuries of Work and Wages, etc. London, 1884, II., p. 490.

commodity prices succeeded in mending matters thus far. In fact, the problem of high commodity prices is not generally taken sufficiently into account when labor problems and the welfare of the masses are discussed. The case was stated quite correctly by Mr. Stuart MacDonald, writing in *Barron's* shortly after the advent of the depression in 1929:

"Among the thousands who offer prescriptions for the restoration of prosperity, few have suggested that we start things moving by a reduction in retail prices. Henry Ford says flatly that 'everything in this country is too high—except wages.'"²⁾

While Mr. MacDonald erred in looking to retailers for relief from the situation referred to by him, Mr. Ford expressed a fundamental truth. When Rogers for England and Janssen for Germany spoke of the well-being enjoyed by the workers in those countries about the year 1500, they produced figures to prove the purchasing power of the wages paid these men granted them certain advantages.

After all, this is the true touchstone of the worker's reward for his labor: what does he receive in return, in the shape of food, clothing, and housing, for the wage earned and spent by him. Is justice observed in all transactions between enterprisers and dealers on the one hand and the consuming worker on the other? Or do the former manage to squeeze the consumer by devious methods and practices? So much is certain, for the privilege of a roof over his head the American workman and salaried employee pays, to mention but one source of the depleted pocketbooks of the members of these groups, a far too heavy toll. It is unfortunately true, that the lower the worker's income the greater the share demanded by rent. Public housing schemes may prove a boon for land speculators, manufacturers and dealers in building materials, contractors and members of the building trades—but not for the poor, so long as the present inequality between income and commodity prices is permitted to exist.

CONTEMPORARY OPINION

On a recent occasion the South African Minister of Finance, Mr. Havenga, referred to gold as "the policeman of the politician." This is what it certainly was during the nineteenth century when the private gold owners dictated the forms of states and brought down unsatisfactory governments. Not so much now, when governments control gold. The remark would have been impossible in the Middle Ages. "Gold the policeman of St. Louis of France? . . . Gold the policeman of Joan of Arc?"

The Catholic Times

²⁾ *Barron's*. Currents and Eddies column, Nov. 17, 1930.

For a proper order in society, efforts must concentrate on three main problems: "the problem of making individuals good, of making them less subject to selfishness; the problem of seeing that the system treats man as God made him and within its sphere helps man to the goal for which God destined him . . ."; to attempt to harmonize economic laws with the moral law. This last point is hard to realize in a definite technical system; but one thing is sure: unchecked competition must be ruled out; another approach to progress should be made by organizing professions or creating vocational groups.

A. LALLEMAND,
*The New Review*¹⁾

The time for action has arrived. We have pleaded long enough. Highway zoning, restrictive legislation, and licenses for billboards are all good ideas, but they won't do a thorough job. We could duplicate the action of discouraged upstate New Yorkers who solved their billboard problem by arming themselves with axes, and in the still of night chopped down signboards along the Cherry Valley turnpike. The next evening they staged a huge bonfire to dispose of the previous night's loot. While effective, such procedure is too reminiscent of vigilante justice and the days of crusading "Carrie Nations." A much simpler and above-board method is the boycott of the industries' products that despoil the rural landscapes . . .

Will it work? The answer is "Yes!" The experience of Hawaii is now quite well publicized. An organization of women known as the *Outdoor Circle* advertised in Honolulu papers that they were going to boycott all products advertised on Hawaiian landscapes. And they did. Merchants whose stores were stocked with goods displayed on the billboards soon discovered a terrific slump in the demand for these articles. Business men may be from Missouri, but once they're shown, it's permanent. Result: down came the signboards. After the bill-posting company went on the skids, the women purchased it, and then tore down all its empty boards. But the campaign did not end there. Hawaiian women induced merchants to contribute large funds for roadside planting and eradication of eyesores. Today the Islands comprise one huge garden that amazes tourists and sends them away singing "aloha oe" in praise of a progressive people. There is no billboard law in Hawaii today, but there is public sentiment—and there are no billboards.

KENNETH D. MORRISON
*in Dynamic America*²⁾

¹⁾ Loc. cit., Calcutta, Jan., p. 77.

²⁾ "Boycott Billboard Advertisers!" Loc. cit., Aug., pp. 17-19.

The city is ailing, as no one who is aware of the trend of modern living can fail to observe. Take one significant fact, the coming decline of population. In America the blighting effect of large cities has been examined in greater detail, and is probably more marked than elsewhere. There the larger the town the fewer the children relative to the women who could bear them. The deficiency can only be made up by a flow of people from the declining countryside, unless migrations from one country to another occur on a huge scale.

The reason for this state of affairs is that the modern city was built, and continues to be built, for profit and not as a place for human beings with certain needs and certain customs to live in. Buildings are cramped together in order that greater profits may be made out of them, and this intensive use of land becomes a vested interest, while the banks, insurance companies, and private landlords who take the huge rents stand in the way of any rebuilding of our cities so that they shall be places fit to live in.

OLIVER BELL,
in *The New Statesman and Nation*

A reader invites us to protest against Mr. Gandhi's description of the Jews as "the untouchables of Christianity." It certainly is not a very happy comparison; in fact it rather betrays Mr. Gandhi's animus against Christianity than exhibits his love of truth. The Parsis are sometimes called the Jews of Bombay, but would it not be absurd to call them the untouchables of Bombay? If the Jews have remained alien to the culture of the nation in which they happen to live, it is primarily because they, like the Parsis, have insisted on preserving their own communal characteristics. That would not matter so much if the Jews were not at the same time an extremely intelligent people, particularly skilled in the always unpopular rôle of the "middleman." That is to say, they do not produce wealth so much as acquire wealth produced by others. There are many other reasons why they are unpopular but religion is one of the least important. Even Mr. Gandhi can hardly suppose that it is a burning zeal for Christianity which inspires their Nazi persecutors.

We too have protested against the German persecution of the Jews, but we should like to know why Mr. Gandhi, and many others like him, who have been moved by the plight of the Jews, remain quite unperturbed when Catholics are slaughtered by the thousands in Spain or herded into concentration camps in Germany. Mr. Gandhi takes a highly moral attitude towards the German persecutors of Jews but he sends a letter of sympathy to the Spanish persecutors of Catholics! *The Examiner*¹⁾

Bombay

"Up to the thirteenth or fourteenth century there was a theory in existence called the theory of the Just Price. That was a very noble name for a very deleterious thing. The just price was a price which gave every man his cost of doing business and a modest profit

"Now, five hundred years later, in our day and in this land, business men, without realizing what they are doing, are trying to bring back a very foolish and impossible thing with a very fancy name—The Just Price."

This remarkable dismissal of justice as between man and man in exchange of goods or services occurred in the speech of Mr. Willis J. Ballinger, Economic Adviser to the Federal Trade Commission of the United States, at the Co-operative Congress, Kansas City. With all respect to a man whom we presume is looked upon as an economic authority, we are far from being able to support his premise.

If an economist does not accept the Just Price as the norm in the exchange of goods and services, then what is his norm? It may be said that the Just Price is a hard thing to define and a harder thing to put into effect. But that is all the more reason why it has to be emphasized, and why it has to be made the master ideal of living economic institutions, because if we set the ideal as something less than justice we shall have an increasingly unjust society as the effect becomes accumulative. If not the Just Price, what? The unjust price? Or blind chance? And how can an economic order be built on these? They represent an invitation to anarchism—which is indeed a "short cut to Fascism."

*The Extension Bulletin*¹⁾

"The capitalist economy is completely perverted economy, since in it the person is subordinated to consumption, consumption in turn is subordinated to production, and production to speculative profit. A personalist economy, on the contrary, regulates profit according to service rendered by production, production according to consumption, and consumption, finally, according to the ethics of human needs, viewed in relation to the total perspective of the person." So Mounier begins his chapter on economic problems in his *Personalist Manifesto*; and the passage sums up succinctly the difference between a Christian society and a capitalist society. Man versus Mammon, the spiritual as against the material, responsible service to the community as against irresponsible exploiting of the community, the personal creative vocation as against the impersonal mechanist "job": the antithesis is clear.

GERALD VANN, O.P.
*Irish Rosary*²⁾

1) Publ. by The Extension Dept., St. Francis Xavier University, Antigonish, N. S. Loc. cit., Jan. 20, p. 4.

2) February, 1939.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

At the All India Catholic Congress, held recently in Mangalore, Professor A. Soares of Bombay, presented a brilliant historical survey of the relation between the Catholic Church and the State.

The principal resolution reaffirmed sympathy of the Church with the Indian nationalist movement.

The now well known University of St. Francis Xavier at Antigonish, Nova Scotia, has been host to the first Annual Maritime Conference of University Students. Contact had been established with the following Universities and Colleges: Mount Allison, University of New Brunswick, Acadia, Dalhousie, Kings, St. Mary's, St. Thomas and Mount St. Vincent.

The subjects chosen for discussion were: 1) The Student and Campus Life; 2) The Student in Industry and the Control of Society; 3) The Student and Education; 4) The Student and Canada's Foreign Policy.

The second National Catholic Social Conference will take place in Cleveland on June 12-14, it has been announced by the Social Action Department of the Natl. Cath. Welfare Conference. Most Rev. Joseph Schrembs, Bishop of Cleveland, who will celebrate the golden jubilee of his ordination in June, will be host to the meeting.

"Christian Democracy," the theme of the Conference, "will emphasize the necessary democracy of a Christian social order dedicated to the general good and inspired by social charity in God and in Christ," an announcement states. Besides general meetings, a number of sectional gatherings of representatives of industries and professions, and forum and group meetings are contemplated.

Preliminary plans for the event were made at a meeting in the Cleveland Chancery office and attended by Bishop Schrembs, Most Rev. James A. McFadden, Auxiliary Bishop, Most Rev. Karl J. Alter, Bishop of Toledo, Most Rev. Edwin V. O'Hara, Bishop of Great Falls, and Rev. R. A. McGowan, of the Social Action Department.

CATHOLIC TRADE UNIONS

The growing strength of the Catholic Trades Union in France (*Confédération Française des Travailleurs Chrétiens*) has been manifested by the results of the recent elections to the *Conseils de Prud'hommes* all over France. *Conseils de Prud'hommes* are industrial arbitration boards composed of elected members representing both employers and employees.

The interest in the elections of employees' representatives lies in the fact that in most places it was a straight fight between a Catholic Trades Union (C.F.T.C.) candidate and a candidate put up by the powerful *Confédération Générale de Travail* (C.G.T.). The C.G.T. has for some time been dominated by its Communist Left Wing and the gospel of force. C.F.T.C., on the other hand, a much smaller body, is inspired by the Church's teaching on social questions and favors peaceful negotiations between employers and employed. In the recent elections 89 C.F.T.C. councillors retired; in their place 136 were elected. Thus the C.F.T.C. made a net gain of 47 seats over the C.G.T. 39.7 per cent of the employees' representatives are now C.F.T.C. candidates, as against 32.6 per cent in 1929.

VOCATIONAL GUILDS

Under the patronage of Cardinal Hinsley, a Catholic Circus Guild has been formed with Fr. Cyprian Rice, O.P., of St. Dominic's Priory, London, as chaplain. Membership will consist of professionals of the circus and associates from the general body of Catholics.

The Guilds objects are:

(1) To promote a sense of spiritual brotherhood and solidarity among Catholic artistes of the circus.

(2) To foster among the Catholic public a love for their brethren among circus artistes and suggest and organize ways of promoting their welfare by spiritual and temporal deeds of mercy and service.

Members will recite daily a Hail Mary with "St. Francis, pray for us" on behalf of circus folk.

MACHINE AGE

The machine, regarded as a "menace" to cotton pickers and sharecroppers, is now threatening another department of agriculture cultivated in the South. An automatic tobacco curing machine, requiring little attention, has recently been patented. One of the most difficult tasks of tobacco growing is the curing of the leaves. The harvested tobacco is hung in bunches on sticks in log barns, and a fire built in furnaces. For three to five days, someone is required to remain in the barn, day and night, to regulate the heat so that it increases constantly, and then dies out slowly.

The inventor, Percy Gainey, who can neither read nor write, rigged up an automatic oil burner which performed so efficiently friends prevailed upon him to patent his invention.

PROPAGANDA

The America people have, undoubtedly, again been made the victims of foreign propaganda. In fact, certain interests have concentrated on our country, thus making it impossible almost for any other voice to be heard. It is, therefore, largely from the foreign press it is possible to learn the other side of the story. In India, for instance, the weekly *Social Order*, edited by Dr. Gilani, a Catholic, has frequently printed articles and statements illustrating the European crisis. The account by P. W. Tulloch, "The Press Conspired Against Germany to Save Russia," published in that review, throws interesting light on the propaganda to which we in our country were submitted during the crisis:

"Ben Riley, socialist M.P. for Dewsbury who has studied the problem on the spot, stated the case for the Sudeten Germans in the Socialist journal *Forward* of April 2nd, 1938, as follows:

"Demanding self-determination, when the new state was formed (1919), the German minority protested vigorously against being included in it, and asked to be attached to Austria. In 1919 and 1920 mass demonstrations were held all over the Sudeten-land, the districts occupied by the Germans demanding they be allowed to elect deputies to the Vienna Parliament. The Czechs however, who had the armed forces at their disposal, suppressed this demand and not without bloodshed."

Mr. Tulloch thinks: "The above entirely substantiates the statements of Herr Hitler and gives the lie to the propagandist Press in its conspiracy to deceive the Public and drive it into War to maintain the existence of a state which should never have been created, and was the biggest of all the blunders of the Versailles Agreement."

RACIALISM

Several Negro residents of Clinton, N. C., have instituted suit in the Federal District Court against election officials, alleging they had been denied ballots when they presented themselves to election officers on November 8th last. The case may be carried to the Supreme Court at Washington.

Those who were barred at the polls include college graduates, school teachers, dentists and physicians. Election judges declared they were "not legally qualified." At the same time, members of the Cro Indian tribe, who could neither read nor write, it is said, had voted without difficulty. The Negro press published both the names and occupations of the complainants, and in addition the institutions of learning which graduated them. All of the men and women rejected had registered.

THE JEWISH QUESTION

The Government party of Hungary has proposed a law dealing with the Jewish problem and based on racial principles. The bill does not apply to those who do not have more than one quarter Jewish blood, to those Jews who were decorated in the war, or to semi-invalids. The Minister of the Interior is empowered by the bill to take away the Hungarian citizenship from all those who obtained it after 1914, unless grave reasons compel them to stay in Hungary.

A special method of elections will be introduced for Jews, who may not elect more than six per cent of the representatives. Jews will not be allowed to have a post in the administration of public enterprises; they cannot be attached to important dailies, nor can they be directors of a theater or cinema. Limits are to be put to their employment in other pursuits. It is believed that opposition to the measure will be pronounced.

The bill, if passed, will have far-reaching consequences in view of the fact that in Hungary Jews occupy more prominent positions than has ever been in the case in Germany. About 700,000 persons will be affected.

PROHIBITION

"Congressmen do not see that prohibition means new life for many millions"—was how Mahatma Gandhi analyzed the causes of the apparent reluctance to enforce anti-drink laws in Congress provinces of India. "I maintain," he added, "that the Congress Governments break the spirit, if not the letter, of their pledge, when they delay prohibition for the sake of revenue."

At the same time, the report of the economic results of prohibition in Salem (Madras) disclosed that total expenditure on drink among various classes of workers varied from 23 to 32 per cent of their total meager earnings. Some of them spent as much as 50 to 70 per cent, as against 15 per cent in Great Britain. Since prohibition has been enforced, expenditure on

food has risen from 40 to 60 per cent, states *The Social Order*, Catholic weekly of Allahabad. Debts are being paid off; women and children are better fed and clothed. Illicit distillation due to social pressure is so small that "its economic effect is negligible."

The report, which supplied these figures, was prepared in accordance with the Madras (Congress) Ministry's instructions by the Madras University Research scholars under the general direction of the well-known Catholic economist, Dr. P. J. Thomas of Madras University. One of his conclusions is: "the social and moral effects of prohibition have been remarkable; in particular the position of women and children among the working classes has substantially improved."

INEQUALITIES OF TAXATION

In proportion to their sales value, small farms are assessed higher than large farms, according to studies made by the Kansas and South Carolina experiment stations and reported in "Facts for Farmers" issued by Farm Research, Washington, D. C.

In the Kansas study, it was found that small farms valued at \$5,000 or less were assessed at 166.2% of their value while large farms, valued at \$15,000 and over, were assessed at only 65.9% of their value. Small farms in South Carolina were found to be assessed at 150% of their value, while the larger farms were assessed at only 72% of their value.

OLEOMARGARINE TAX

Maintaining that the amount realized by the tax on oleomargarine in the State of Tennessee is but slightly more than the cost of collecting it, opponents of the law have importuned the legislature to repeal the measure.

The imposition of this tax is said to have eliminated the Tennessee market from the products of approximately 63,000 cotton farmers and to militate against the interests of 11,000 retail grocers in Tennessee. Moreover, it is contended the law has adversely affected thousands of underprivileged and low income families.

CO-OPERATION

The co-operative movement has, unfortunately, suffered a serious reverse in Ireland, where the Dublin Society has discontinued business. The city has, in fact, fallen on evil days, co-operatively speaking. Losses have followed losses, and "reorganizations" have failed to check the downward slide.

There is now no big urban co-operative society in Eire; Belfast is the one great co-operative stronghold in the whole of Ireland. Eire is, as the *Producer* points out, a largely rural and agricultural land, calling for its own specific adaptions of the co-operative machine. "But its difficulties, surely, are no greater than those of let's say Sweden, whose co-operative system, urban and rural, has frequently and recently been held up as a model to the world."

Brooklyn's "100 percent co-operative" business organization, the Pilgrim Laundry, whose 550 employees own 75 percent of the entire stock and share according to their holdings in the profits, conducted its 45th annual stockholders' meeting in the auditorium of the plant late in January.

The entire personnel, from plant workers and route

salesmen to executives and officers of the company, heard read a complete financial report of the enterprise, discussed policies and operating costs and outlined plans for the coming year.

Established 45 years ago, the laundry inaugurated a 44-hour week when laws for a nine-hour day were considered progressive legislation.

NATIONALISM

An effort to bar Philippine-born Chinese from Filipino naturalization was launched by the Commonwealth Department of Justice in court at Manila recently, indicating the Government is attempting to establish a new exclusion policy.

Government counsel opposing the citizenship application of two Philippine-born Chinese, cited the 1899 Treaty of Paris naming those eligible to citizenship under United States laws. Some observers have expressed the opinion that the court's decision would affect the citizenship rights of an estimated 100,000 Chinese and 20,000 Japanese.

LEGAL MINIMUM WAGE

Evidently something more than merely good intentions are required to solve the country's economic and social problems. The Ohio Hotels Association Service Bulletin makes the following observation in this regard:

"The Ohio Minimum Wage Law, designed primarily to benefit women workers, did a nobly beneficent act for some women workers about two weeks ago. A beach club on a lake, open only about ninety days in the year, wanted to arrange its schedule of work for waitresses so as to give the girls the maximum benefit of the busy season. The minimum wage law inspector disapproved of the plan submitted by the club manager after he had talked it over with the waitresses, who had agreed to it. So the manager fired the nine waitresses and hired in their stead, Negro waiters."

FAMILY LIMITATION

According to the revealing article "About Prominent Catholics" by Ruth Byrns, published in the *Commonweal*, 30 per cent of the married men, whose names are found in the "Catholic Who's Who," have no children. Among the men who have been married for more than five years, 29 per cent have no children, while only 14 per cent of all men enumerated have one child. Large families are rare among this group of leading Catholics.

Only one married man in every twenty-five has a family of over six children. The average number of children of all the married men is 2.3, and for the men married within the past fifteen years the average number of children is 1.5. In "Who's Who in America" the average number of children is 2.1, and the clergymen in this latter book have an average of 2.86 children.

One-third of the women included in the "Catholic Who's Who" are married. One of every three of these married women has no children. Of those married within the past ten years the number who have no children is twice as large as the number of those who have children. The married women mentioned in the book have an average of 1.9 children and only two women have as many as 6 children. Nearly 89 per cent of the married men and over 90 per cent of the married women had been married sixteen years or longer when the information for this book was collected.

LEISURE

The Report recently issued by the Headmaster of Scotland's schools contains illuminating information regarding the use to which Scottish children put their leisure.

Of the 8,000 pupils reported on, 407 attend the picture house three times a week, 1,500 twice, and 3,000 once. 228 children spend three or more evenings a week in billiard saloons, and 73, four of whom are girls, spend every evening there. Their favorite reading matter is, as might be expected, of the "blood-and-thunder" type. Quite apart from the grave moral dangers to which these children are subject, the cultural effect of these amusements is clearly disastrous.

DECLINE OF POPULATION

The problem of declining population is one of New Zealand's gravest problems, declared the Hon. William Perry in an address before the Wellington Catholic Students' Guild. Statistics show an appalling drop in the birth rate, the speaker said, and "this is ominous for any country." Not economic reasons but selfish immorality were blamed for this condition; Mr. Perry estimated that the population of New Zealand will never reach 1,650,000. Birth control prevails throughout the country, and the mortality rate of women as a result of septic abortions is unbelievably high.

Mr. Perry indicated a number of remedies that might improve conditions, particularly imposing of severe penalties on abortionists, encouragement of immigration not only from the United Kingdom and Ireland, but also from northern and southern Europe. The most important need, however, in the lecturer's opinion, is a moral reformation. In conclusion, Mr. Perry emphasized that unless the right of the unborn child to life is realized, and abortion recognized for what it is, murder, "New Zealand must die."

OCCUPATIONAL SHORT COURSES

For the first time in Nova Scotia, a short course in fertilizers and fertilization for the benefit of fertilizer dealers was held at the agricultural college at Truro after Christmas under the auspices of the provincial Department of Agriculture.

The course was well attended with an average during the three days of about 40 participants, including several of the large distributors of fertilizer. The object of the course was to give the dealers the benefit of scientific knowledge in order that they might be better equipped to discuss with the farmers this all-important subject. Prof. Harlow, provincial chemist, gave demonstrations on the effect of lime on soils and on short tests of soil for fertilizer requirements. During the progress of the course, the annual session of the Maritime Fertilizer Council was held.

WOMEN'S SUFFRAGE

Women voted for the first time in Ecuador, in the January elections, under the provision of the new constitution granting suffrage to women of that country.

The returns indicated that the women in rural areas supported the conservatives heavily, while residents of cities voted by and large in favor of the socialist ticket.

HISTORICAL STUDIES AND NOTES

The Popes, the Hierarchy and the Central Verein

THROUGHOUT the entire course of its existence the Central Verein has been accorded a distinction shared by few other Catholic societies in this country. From its very inception the C. V. has enjoyed the confidence and has merited the approbation not only of members of the American hierarchy, but also of distinguished prelates of the Church in foreign countries, and even of the Popes themselves. Since 1855, when the society was organized, every Pontiff down to and including the late Pope Pius XI saw fit on frequent occasions to give expression of that approval by addressing special letters of blessing and encouragement to the members, by permitting the various Papal Legates to participate in national conventions of the organization, and not least by conferring papal honors upon a number of its leaders.

For eighty-one years a great majority of the Bishops and Archbishops of the United States not merely approved of the work undertaken by the C. V. at various periods of its history, but actively co-operated in the efforts to realize the society's objectives by participating in national conventions, and by encouraging the affiliated societies in their own dioceses to carry on when the going was hardest. This attitude was brought into sharp focus in 1936 when at the annual convocation of the Bishops held at Washington in November of that year, the Bishops' Committee granted the Central Verein an official Mandate—in response to the organization's petition—to engage in Catholic Action, in accordance with the instructions of the Holy See. The C. V. was the first Catholic organization in the country to receive an official commission of this nature.

That the bestowal of this honor was no precipitate act may be understood from a knowledge of the association, of long standing, existing between the Central Verein and the Ordinaries of dioceses in which the organization had affiliated units. The account of that relationship, as unfolded chiefly in the proceedings of annual conventions, in letters directed to the organization by the Bishops, and in press clippings, is a story to fascinate even the casual reader.

When the idea was first proposed for a national association of German-American Catholic societies, in particular for an agency to federate existing benevolent societies established in parishes whose members were for the most part German, the officers of a number of societies in Buffalo (these men had previously debated the possibility of organizing such an association with officers of the societies in Rochester) immediately consulted their Bishop, Most Rev. John Timon, for his approval. It should be remembered that at the time the

Knownothing movement was at its height and societies were being organized on all sides with but one purpose in view: to stamp out the Catholic Church in this country. Realizing the opposition especially towards priests and Bishops created by these radical groups, Bishop Timon requested the men to "go about their task quietly," so as not to arouse the suspicion of anti-Catholics that the contemplated society might have an ulterior political purpose. "As this is a matter of laymen," he said, "let it not appear that any clergyman has a hand in it." However, he heartily encouraged the men in their plan and promised to co-operate with them, a promise he faithfully kept, as subsequent events proved.

Information concerning the first few years of the Central Verein's existence is meagre, but the proceedings of the convention held in 1866 indicate that Bishop Timon was still carrying out his promise, for in that year he directed a petition to Pope Pius IX for the Apostolic Blessing on behalf of the members. Pius' reply, still extant, stated that he willingly granted the request and commended the C. V. for its varied program of activities.

The C. V., one of the first Catholic societies in this country to promote the annual Peter's Pence Collection, several times received communications from Pius IX acknowledging the society's generosity. Following the acknowledgment of Bishop Timon's communication by the Pontiff, the delegates thereafter sent a similar letter each year through a Bishop, and in every case the Popes responded by bestowing the Apostolic Blessing upon the members. The letter addressed to the society by Pius IX in 1868 is of particular interest. "Rejoice, therefore, beloved sons," the Pontiff wrote in part, "that while God has called you to defend religion and the rights of the Holy See, He has made you worthy, not only nobly and confidently to profess His Holy Name, but also to contribute toward that victory which He will eventually grant His Church."

The relations between the society and Pope Pius IX were promptly resumed with the enthroning of Pope Leo XIII in 1878. Letters addressed to the Holy Father petitioning him for the Apostolic Blessing were answered favorably, and as early as 1885 Cardinal Jacobini, writing in the name of the Pontiff, mentioned that His Holiness had considered appointing a Cardinal Protector for the organization, either Cardinal Franzelin or Cardinal Melchers. During the course of his Pontificate Pope Leo addressed a number of other lengthy communications to the C. V., through Cardinal Jacobini and Cardinal Rampolla.

Another custom adopted early by the C. V. was the conducting of a Pontifical Mass on one day of the convention. The Bishops co-operated wholeheartedly in this endeavor and were ever ready to attend the mass or to pontifi-

cate. Among those who came regularly to the national meetings were, besides Bishop Timon, Bishops A. M. Toebbe, of Covington, Ky., B. J. McQuaid, of Rochester, N. Y., John L. Spalding, of Peoria, and Archbishops J. B. Purcell, of Cincinnati, J. F. Wood, of Philadelphia, and John Ireland, of St. Paul. In this connection a number of interesting facts deserve mention. First, it will be noted that among the Bishops and Archbishops who co-operated with the Central Verein in those early years, a condition that held true in later years also, men of non-German ancestry were prominently identified with the efforts of the society. Moreover, while almost without exception the Ordinary of the diocese in which the convention was conducted made it a point to attend the mass and a number of the meetings, in some cases the attending prelates traveled hundreds of miles to be present; and methods of communication were if not precisely primitive, at least painfully slow, a factor that attaches even greater importance to the presence of members of the Hierarchy at these gatherings.

When in 1876 the C. V. contemplated a university for Germans residing in this country, the officers discovered members of the Hierarchy sympathetically inclined towards the project. The late Cardinal Gibbons (then Bishop) of Baltimore addressed an encouraging letter to the organization, wholeheartedly endorsing the plan.

Some Bishops were attracted to the Central Verein because the organization early took upon itself tasks that had previously been regarded as outside the scope of Catholic societies. For instance, from the very beginning the C. V. championed the cause of the Catholic school, insisting that its members send their children to a parochial school if one were available. Testimony of this endeavor was expressed by the late Archbishop F. X. Katzer, of Milwaukee, in 1891. "In the name of Catholicism I thank you for your manly and courageous attitude last year," when an attempt had been made to inaugurate a statute inimical to the parochial schools. Archbishop Hennessy likewise paid special tribute to the C. V.'s efforts in this regard during the course of his remarks at the Dubuque convention in 1892. "Your position regarding the school question," the prelate observed, "is the correct one . . . In the future, when the little ones whose rights you are now defending shall comprehend their sacred rights and realize the value of the benefaction you have conferred upon them, they will from grateful hearts pray for you." Similarly, Bishop John Shanley, of Fargo, N. D., remarked at the assembly in St. Paul conducted in 1899: "Your society has since its establishment accomplished much good. You have done much for Christian schools." The same thought was expressed five years later by Bishop J. Starika, of Lead, S. D., as follows: "The German Catholic societies saved the parochial school in the

State of Minnesota," a tribute to the organization for its valiant and successful struggle to preserve the parochial schools from the assaults of non-Catholics in that State.

At the turn of the century, as the C. V. approached its golden jubilee, the attitude of a substantial number of American prelates was forcefully indicated by Bishop Spalding. "I want to see the time when it shall have a million members," he stated in 1900, ". . . in order that we may educate a perfect generation according to intentions of the Divine Master."

From the time an Apostolic Delegate was appointed by the Holy See to represent the Pope in our country, the C. V. enjoyed the most cordial relations with the various papal representatives, beginning with Cardinal Satolli; Cardinal Falconio (Delegate from 1902 to 1911) sought whenever possible to attend national meetings of the C. V., but it was with the appointment in 1911 of Cardinal Giovanni Bonzano as Apostolic Delegate, the Central Verein acquired a real champion of its activities. For many years the Legate attended every national convention; invariably he addressed the mass assemblies, and on a number of occasions read the convention mass. The very first year after his appointment Cardinal Bonzano attended the convention held in Toledo, in company with five other Bishops, including Bishop Dacca, of India, "I am glad to be here to honor the Central Verein as one of the foremost Catholic organizations in this country," the Legate declared at one of the meetings.

The year following the national convention was held in Buffalo, and this time six bishops and Cardinal Bonzano attended. The Cardinal alluded to the presence of these men in his remarks to the delegates: "This occasion is graced by the presence of several Bishops, a fact that indicates in what esteem they hold your work and how they appreciate your loyal and steadfast struggles for the good of the cause." Prior to his address the late Rev. William Engelen, S.J., for many years a member of the C. V. Committee on Social Action, rededicated the society to the cause of Catholic Action at a time when even the term was relatively unknown in our country. "Only a few years ago," Fr. Engelen said, "the Holy Father, Pius X, placed all Catholic social organizations of Italy under his personal direction . . . We wish to make true in our country, what His Holiness tries to accomplish in Italy, namely, a wide and far-reaching lay movement, which marches according to the wise directions of the Apostolic See." Prophetic words, which reached their fulfillment in 1936 with the granting of the official Mandate for Catholic Action to the C. V. by the American Hierarchy.

Cardinal Bonzano's presence in Buffalo is all the more significant in view of the fact that he had previously consented to attend a similar gathering in the State of Maine. However, as he phrased it, "I could not disappoint your

president . . . thus it is that I am here today in your midst, and I am glad to be with you, for I appreciate the achievements of the Central Verein. I know what it has accomplished in the 58 years of its existence . . . It has a record of marvelous achievement here in the United States."

In company with nine Archbishops and Bishops His Eminence participated in the St. Paul convention of 1915 and here delivered a remarkable address of tribute to the delegates. "I am no speaker," he said, "but if you want a speech from me I can give it to you in two words: my presence here amongst you is my speech . . . By my humble person, the Holy Father is here among you today; he is here to put his seal of approbation upon the noble work that you are accomplishing now for sixty years, years of hard fighting. I am here because I like to be with honest, hard working people . . . I am here today, to approve the work you have done so far and to congratulate you."

The largest number of the Hierarchy ever to attend a national convention was present in New York City in 1916, when the C. V. met jointly with the American Federation of Catholic Societies. Besides Cardinal Bonzano there were present Cardinals Gibbons, Farley and O'Connel, the Papal Nuntio to Brazil, Archbishops Bruchesi (of Montreal), Messmer and Prendergast, 27 Bishops and hundreds of monsignori. Cardinal Farley celebrated Pontifical Mass in St. Patrick's Cathedral, in which 8000 laymen participated. At the mass meeting, held in Madison Square Garden, the three American Cardinals, Cardinal Bonzano and the Governor of the State of New York addressed the vast throng of delegates and visitors.

At the Chicago convention in 1919 (only the executive board met in 1918, owing to the war), Cardinal Mundelein read to the delegates a letter addressed to the C. V. by Pope Benedict XV, one of the most unusual documents ever sent to a Catholic lay society. "Now that the Central Verein takes up its labors anew," Cardinal Gasparri, Secretary of State, wrote in the name of the Pope, "the Sovereign Pontiff desires to pay it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

"His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which the German-Americans have given proof of on every occasion, and particularly during the recent war." Urging the C. V. to work for peace, to do what it could to bring the nations "together in the sweet bonds of Christian brotherhood," "the Sovereign Pontiff implores you most fervently to lend every assistance, material as well as moral," toward realizing this end. In particular, the organization was

requested to contribute as generously as possible toward the reconstruction of Europe. This commission, it may be added, was complied with enthusiastically, inasmuch as several hundred thousand dollars were collected and forwarded to war torn Germany.

Five years later, at the convention in Allentown, Pa., Cardinal Dougherty read a special communication addressed by the Holy Father, Pope Pius XI, to the C. V., after which His Eminence spoke to the delegates in words of high praise: "Your forefathers came to this country bringing with them as their most outstanding and important contribution two things: First, their love and their zeal for the parochial school. Today, the whole surface of our land is dotted with parochial schools. We owe them primarily to the German Catholics, who fought for the schools; and they won the battle! The other contribution was generosity of the organizations, such as your own society."

Testifying to the accomplishments of an apologetic nature by the C. V., Cardinal Dougherty affirmed: "You have filled the country with pamphlets in defense of the Church; you have distributed Catholic literature, have conducted lectures throughout the country; and you are also ready upon request to answer any question bearing upon Catholic doctrine or practices."

At the Cleveland convention the following year Most Rev. Joseph Schrembs, Bishop of that See, read a communication from the Holy Father, outstanding for its generous expression of regard. The Central Verein was complimented for having "during its long existence of more than 60 years given numerous proofs of its fidelity to the See of Peter," and for having "won such great merits in the field of Catholic Social Action, always taking the lead at the head of other similar associations, and always observing closely the Papal Documents concerning Catholic Action and the instructions of the Holy See."

Another notable example of the close association between the C. V. and the Hierarchy was the participation of many distinguished prelates at the convention held in Springfield, Ill., in 1926, following the International Eucharistic Congress conducted in Chicago. On this occasion Cardinal Piffl, Archbishop of Vienna, Cardinal von Faulhaber, Archbishop of Munich, Msgr. Dr. Seipel, chancellor of Austria, Bishop Berning of Osnabrück, Bishop Dr. Hefter, of Klagenfurt, and Bishop Waitz, of Tirol, were present and all delivered addresses at the mass meeting held during the convention. Cardinal Bonzano, special Papal Legate to the Eucharistic Congress and the dedication ceremonies of the St. Louis Cathedral, expressed his regret at being unable to be present at the convention, but notified the officers that his absence was due to the fact that he had been authorized to attend only the two functions mentioned.

Cardinal Bonzano's successor as Apostolic Delegate, Cardinal Fumasoni-Biondi, pontificated at the convention mass in St. Cloud, Minn., in 1928, and addressed the mass meeting held the same day. "It is needless for me to say," the Cardinal declared, "that, as Apostolic Delegate, I take a deep interest in your work; for all my predecessors and the Holy Father himself have repeatedly shown their high esteem for your association." Commenting upon his extensive travels in this country, visiting some States "where the Catholic religion just begins to bloom," His Eminence affirmed he had "found, like oases in a desert, thriving Catholic settlements of people of German stock. This is due to the systematic, assiduous, detailed work of the Central Verein."

The present Apostolic Delegate, Most Rev. Amleto Giovanni Cicognani, honored the La Crosse convention with his presence, in 1935, and celebrated the convention mass. His Excellency addressed the delegates at the mass assembly, commanding the efforts of the C. V. to promote the Christian way of life, to apply its principles in industrial, commercial, social and religious matters. "Such a splendid program of religious and social activities could not but meet with the heartiest approval on the part of ecclesiastical authorities," Archbishop Cicognani remarked. "And in all the dioceses where the Verein is established the respective Bishops have not failed to lend encouragement and give it their blessing. The activities of the Catholic Central Verein frequently supplement those in the various dioceses and are splendid examples of Catholic Action."

The names of members of the Hierarchy who have co-operated with the C. V. and the Central Bureau in the past 25 or 30 years are indeed legion. So much so that one hesitates mentioning any names, for fear other equally valued friends might be overlooked. However, no recital of the collaborators could exclude such men as Bishop Schrembs, formerly Bishop of Toledo and now of Cleveland, Bishop Joseph F. Busch, St. Cloud, Minn., formerly of Lead, S. D., who on many occasions traveled hundreds of miles to participate in the annual meetings of the society, Bishop J. Henry Tihen, recently retired, Bishop Vincent Wehrle, Bismarck, N. D., the late Archbishop Quigley, Chicago, and especially the late Archbishop Messmer, Milwaukee, who regularly attended national conventions. In more recent years the names of Archbishops A. J. Drossaerts, San Antonio, Samuel A. Stritch, Milwaukee, John G. Murray, St. Paul, Joseph F. Rummel, New Orleans, and Bishops Henry Althoff, Belleville, Ill., Christopher E. Byrne, Galveston, Tex., Hugh C. Boyle, Pittsburgh, Francis W. Howard, Covington, Ky., Maurice F. McAuliffe, Hartford, Conn., Joseph H. Schlarman, Peoria, Ill., Louis B. Kucera, Lincoln, Nebr., Karl J. Alter, Toledo, Charles H. LeBlond, St. Joseph, Mo.,

James A. Griffin, Springfield, Ill., Christian H. Winkelmann, Auxiliary Bishop of St. Louis, and many others have been closely identified with the C. V.

Of all friends of the society among the Hierarchy, however, two are particularly outstanding: Most Rev. John J. Glennon, Archbishop of St. Louis, and Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D. For more than 30 years Archbishop Glennon has given generously of his time and efforts in assisting the cause of the C. V. and the Bureau. Time and again His Excellency has commended the various services and projects of the organization, and his counsel has aided the officers to overcome many an obstacle. In 1936, when the Bishops' Committee granted the C. V. the official Mandate for Catholic Action, Archbishop Glennon readily consented to serve as Episcopal Spiritual Director, which office he has retained ever since.

It is difficult to appraise fully the extent and value of the efforts of Bishop Muench. An ardent member of the C. V. as a young man, he continued to co-operate with the society as a seminarian, priest, rector of one of the largest seminaries in the country, St. Francis, in Milwaukee, and finally as Bishop of Fargo. For many years His Excellency served as chairman of the resolutions' committee, and is now honorary chairman of the Committee on Social Action.

As the C. V. approaches the 84th anniversary of its founding, its members can look back upon a series of unusual experiences. From a small organization of benevolent societies, it has attained to an enviable position as one of the foremost Catholic lay organizations in the nation. That this growth and progress would have been possible without the assistance of the prelates of the Church is doubtful. But having enjoyed the support, not only of priests, but of Bishops, Archbishops and Cardinals, both in the United States and other countries, and even of the Holy See, the Central Verein has been able to advance the cause of Catholic Social Action in our country, to minister to the needs of missionaries in all parts of the world, to promote the common good, to help the weak and the unfortunate, and to strengthen its own members in their Faith. That this work has been appreciated is perhaps indicated by this brief recountal of the interest the members of the Church's Royal Family have manifested in the society. Only within the past few months the Church's head of Catholic Action, Cardinal G. Pizzardo, again testified to the pre-eminent position occupied by the Central Verein. "The work which this Union has done during the last eighty years," he wrote, "for the diffusion of Catholic truth and the promoting of interest in the study of the Church's social doctrine, have well merited the approval of the Holy See."

BERNARD E. LUTZ

THE CENTRAL VEREIN AND CATHOLIC ACTION

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
 President, William H. Siefen, New Haven, Conn.
 First Vice-President, George Philipp, Fort Wayne, Ind.
 Second Vice-President, Rev. Edward Bruemmer, Jefferson City, Mo.

Third Vice-President, Herman Spiegel, Bethlehem, Pa.
 Fourth Vice-President, Mrs. Mary Filser Lohr, N. Y. C., Pres. Natl. Cath. Women's Union.

General Secretary, Albert Dobie, New Haven, Conn.
 Assistant Secretary, Anthony Fischer, Bethlehem, Pa.
 Treasurer, Wm. J. Kapp, New York, N. Y.

Marshal, Frank Rauser, Milwaukee, Wis.

Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis, John J. Jantz, Detroit; Aug. Gassinger, Baltimore; Bernard Schwegmann, San Antonio; Edward Kirchen, San Francisco; Michael Mohr, Colwich, Kan.; Charles P. Kraft, Irvington, N. J.; William A. Schmit, St. Louis.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: T. J. Arnold, Little Rock, Ark.; John P. Pfeiffer, San Antonio, Tex.; Frank Saalfeld, Gervais, Ore.; Frank Stifter, Carnegie, Pa.; Frank Wurdack, Columbus, O.

Hon. Presidents, M. F. Girten, Chicago; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

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Message of C. V. on Death of Pope Pius XI

IMMEDIATELY upon learning of the death of Pope Pius XI, Mr. William H. Siefen, president of the Central Verein, tendered the sympathies of all members of the organization to the Holy See. As mentioned by the president, it was with keen regret the society heard of the Pontiff's death, particularly because His Holiness had on a number of occasions manifested deep interest in our organization. Among all of the letters addressed by the Pontiff to the C. V., the special commendation written in 1925 was outstanding, but on other occasions similar expressions of regard were directed to our society.

Mr. Siefen's message on behalf of the C. V. was addressed to the Camerlengo of the Holy See, Eugenio Cardinal Pacelli, and is as follows:

"With heartfelt sorrow do we, the spiritual directors, officers and members of the Catholic Central Verein of America, note the passing of our beloved Pontiff, Pius XI. On behalf of our

organization, may I express the sentiments of sincere sympathy of all the members on this sad occasion.

"It is with especial regret this message is written, inasmuch as His Holiness on numerous occasions, notably in 1925, singled out the Central Verein for his Apostolic Blessing. The Pontiff was acquainted with our humble efforts, and his words of encouragement served to stimulate our members to intensified activity in the cause of Catholic Social Action. In fact, the letter addressed to the Central Verein on one occasion remarked how closely the 'instructions of the Holy See' had been observed by us and that our organization had given 'numerous proofs of its fidelity to the See of Peter.'

"May I be permitted even at this time to renew the pledge of fidelity of our organization to the Holy See? Come what may, the Central Verein will remain faithful to the tradition observed throughout its history of almost eighty-five years, to promote among its members loyalty to the Successor of St. Peter.

"Most respectfully and obediently yours,

"William H. Siefen, President,

"Catholic Central Verein of America."

Sacramentals in Everyday Life

CONSISTENTLY has the Catholic Church striven to realize in the lives of her children St. Paul's description of himself: "I live, now not I, but Christ liveth in me." With him she admonishes us to "put ye on the Lord Jesus Christ that in Him we may grow to the fullness of the stature of Christ." How greatly the sacramentals instituted by her have ministered to this end few of us realize.

Some of our people have heard of the various blessings contained in the Roman Ritual, but do not stop to consider the purpose intended, or worse still, consider them quaint survivals of a past and forgotten age. Later additions, such as blessings for airplanes, automobiles, trains, cornerstones, fishing boats, etc., no doubt puzzle persons of this type still more. Possibly they might even see in them an attempt on the part of the Church to furnish an excuse for her priests' assuming on occasions the heroes' rôle in a local civic celebration. Since these sacramentals are so little understood by Catholics, we should not be surprised at the periodic sly poke delivered by non-Catholics, when, for example, they learn that Catholics are praying for rain.

These thoughts were prompted by the perusal of a brochure, "The Sacramentals," written by Charles J. McNeill, Associate Editor of the *Denver Register*, and published by the Catholic Action Committee of Wichita, Kan. Chapter 14, pertaining to Sacramentals in Agriculture, is of special interest to those who till the soil.

The Church has always loved Nature because it mirrors so intimately Nature's Creator, God.

Likewise has she cherished it and those who work it—seeds and grains and even animals—because she loves Divine Providence, on Whom she so gratefully depends and in Whom she has such implicit confidence.

Sin brought God's curse upon the earth and its fruits, upon man and his labor. The Redeeming Blood of Jesus Christ is intended to wipe away that curse. The Church's blessings upon fields and grains and harvests are meant to remind us of this fact and also that no department of life is too obscure for her to concern herself with and to sanctify in His Name.

European Catholics have caught this spirit more perfectly than have we in America, although in Europe it may be that tradition and the accumulated momentum of progressive "Denkfaulheit" have taken their toll. None the less, the implications of the Church's intentions must linger in one's mind as he sees a mother of a large and hungry family cut a cross into the top of each loaf of bread, or watches her whisper a prayer over it as she puts it into the oven to bake. The Church whispers the same kind of prayer over human life. There is no aspect or phase of it she would not touch, and sanctify!

L. H. TIBESAR, M.M.

God "Excluded" from Philippine Schools

IN the name of Democracy, which Reds and Progressives have come to exalt since the beginning of the Spanish debacle, the American people have imposed upon the Philippines the Public School from which God is excluded. With the result that at least a considerable part of youth in those islands is ignorant of the religion which has lifted those people up out of the primitive state common to all inhabitants of the archipelago at the time of discovery by the Spaniards.

A missionary, not a "foreigner," but a native of the Philippines, whom our Bureau supplied with books for religious instruction, recently wrote us:

"The Public Schools are godless, atheistic schools. Such schools are a menace and a danger to our country, the Philippines! Ecclesiastical authority and we priests and missionaries are working hard to introduce religious instruction into these Public Schools. However, the Director of the Bureau of Education does not favor religion should be taught the pupils in the Public Schools. What misery!"

It would seem then that individual autocrats are not the only ones who force their ideas on a people.

"No matter what I may be doing," writes a busy pastor, "whenever copies of the two periodicals published by you or of your press bulletins, etc. arrive, I begin at once to read them and to blue-pencil the most important items for use at our meetings."

TOWARD A CORPORATIVE ORDER

THE need of reforming the political system inaugurated under the aegis of Liberalism is becoming increasingly apparent. *The Social Order*, Catholic weekly published at Allahabad, U. P., India, quotes the following trenchant remarks on the question by Sir Maurice Gwyer, federal chief justice, speaking at the Punjab University convocation:

"Democracies of the world will survive only if they are able to convince the average man that they can give him a better deal than the totalitarian States."

Even more significant is the Indian jurist's further statement:

"It may become necessary for us to submit voluntarily to certain further restrictions on the right of public discussion . . . in order to secure greater efficiency and more rapid action and to prevent accentuation of the points of difference between one interest and another."

* * *

One of the greatest advantages capitalists attain to under economic Liberalism permits them to engage in any economic enterprise whatsoever promising returns on capital invested. A capitalist need not possess either the technical knowledge or experience necessary for conducting a particular enterprise. A shrewd 'business mind' and the capital he may command grants the enterpriser the powers to establish an industry, open a mine, build a railway.

The capitalistic industrialist or operator differs in this regard from his predecessor, the master mechanic of former centuries. The Guild System ordained for those who would enjoy the privileges membership in a guild conferred a strictly prescribed course of instruction and development. There were years of apprenticeship to be observed, and after the apprentice had graduated into the ranks of the journeyman, he was obliged, at least in some of the countries of Europe, to go ajourneying with the intention of perfecting himself in his particular trade. Generally the journeyman was held to travel for 2 to 4 years. Having returned to his native city or located where he might be permitted to establish himself as a master, the journeyman was obliged to furnish a masterpiece, satisfying both the demands of the guild in this regard and of public authority. It was only after having fulfilled all of these obligations and proven his moral worth, the guildsman was permitted to set himself up in his particular trade.

The capitalist, on the other hand, hires both the brains and hands needed to operate any undertaking he may choose to invest his money in. But whenever an enterprise ends disastrously, as happens not infrequently, it is not alone the capitalist and those who have entrusted their money to him who suffer, but also the employees and those who may have furnished

ished raw materials, etc. to the now bankrupt enterprise. It is more than likely the Corporative System would, if not immediately then in time, do away with this particular privilege of capital. The self-governing occupational associations would probably be authorized to demand of individuals wishing to open a factory or mine they should render some proof of their ability, based on knowledge and experience, to conduct the contemplated enterprise in accordance with the laws intended to protect both the welfare of the individuals and the common weal.

YOUTH MOVEMENT

Save or Spend?

GENERALLY speaking, young men have never been known to be provident. After years of depending upon parents for every material need, youth suddenly find themselves thrown upon the world, challenged to stand on their own feet. While unemployment figures indicate that more young people are out of employment than their immediate elders, nevertheless youth have the reckless confidence and desire to get ahead that usually is not too long denied.

Once employment is secured and the pay checks begin to follow one another with regularity, the young man is immediately filled with ideas of opulence. For this money is his to do with as he pleases, he thinks, and ordinarily no accounting of his expenditures is required. Moreover, the first salary is bound to increase in amount, he believes, and he promptly proceeds to spend every penny earned, answering all remonstrances that he save a part of his wages with "I'm just getting started. Someday I'll be making a lot of money. So why should I save now?" The logic is false, but the answer common.

Sage words of counsel on this subject were expressed some 25 years ago by no less distinguished a person than Cardinal Bonzano, Papal Legate to the United States, and warm friend of the C. V. Speaking to the young men attending the national convention of our federation, held in Pittsburgh in 1914, the distinguished guest pointed out directives that are perhaps of even greater value today in view of the fact that the depression has apparently taught youth nothing concerning the virtue of thrift.

After discoursing for some time upon two of three essentials "absolutely necessary for you," namely, truthfulness and honesty, Cardinal Bonzano launched into the major portion of his remarks: the need for economy. "Do not waste your money on too many amusements," he wisely counseled his hearers. "It is dangerous both for your body and your soul. Keep your money. I am not a worshiper of

money, but I know that money means something, especially in this country."

Repeatedly His Eminence insisted upon this point, "With money and brains, combined with honesty and truthfulness, you will be successful in your life. I cannot repeat it too often: be economic." There follows what amounted almost to a prophecy, to which the World War and the Great Depression bore witness: "If you do not need all of your money, do not waste it in things not necessary, but save it for the coming times of crisis."

Since these directives were first offered by the Cardinal the conditions he deplored have grown increasingly worse. Capitalism has artificially stimulated the number of "necessities" essential for "happiness," has created new wants, appealing to the pride of the individual to induce him to be prodigal with his savings. And so in a world in which youth are confronted on the one hand by capital's blandishments and on the other by information regarding the Government's reckless spending, there is little incentive to save anything.

But a sick society cannot be healed until the need for remedial measures is recognized. And wastefulness, while but one symptom of the disease, is none the less disastrous. By cultivating the habits of thrift, young people will approach to a closer appreciation of the truth that what they possess comes from God and to Him are they directly accountable for their administration of personal possessions. But more than this, they will understand that any sacrifices made in this regard will grant them rich rewards later on. Among other things they will have a reserve capital in time of increased need, when they must provide for themselves and a family. Most important, they will come to appreciate money for what it is, a necessary means but not an end. A thorough understanding of the value of economy will go a long way toward effecting society's rebirth and reform, because as regards this so important problem the times are indeed sadly "out of joint."

B. E. L.

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Directors of any movement or organization well realize, as has been stated repeatedly, that the perpetuation of their efforts depends on how well they imbue members of the younger generation with the aims and ideals of their movement or organization. In this regard the C. V. has been especially fortunate, since men have not been wanting who are equipped for this task, and who are willing to devote their time and energies to accomplishing the objective. In proof, we need point only to the well established youth societies affiliated with the C. V. in the various States. Especially encouraging has been the awakening of interest in those sections where enthusiasm for the cause has lagged in recent years.

After a lapse of several years the Young Men's Dis-

trict League of St. Louis and St. Louis County has resumed operations, under the direction of a number of priests, especially Rev. Harry Stitz. The League met on Feb. 10th in Holy Trinity Parish for the transaction of important business. Plans were laid for recruiting new societies; the newly formed speakers committee will visit these societies in an effort to secure their affiliation. Moreover, the press and radio relations committee, recently appointed, already has given evidence of the interest and sincerity of its members. A resolution of sympathy at the death of Pope Pius XI was drafted and telegraphed to Cardinal Pacelli, Camerlengo of the Holy See.

The large audience was addressed by Judge Edward M. Ruddy, of the Circuit Court, on "Duties of Catholic Youth as Citizens of the United States." Later in the evening Judge Ruddy spoke on the "Traffic Problem of Today."

Ten priests were present at the meeting of the Young Men's District League No. Two, of the Jefferson City, Mo., Deanery, held at Selinger Center in St. Peter's Parish, on Feb. 12th. This active League listened to addresses by Mr. Frank Iffrig, State Representative, who spoke on "Eleemosynary Institutions," and Rev. R. B. Schuler, member of the C. V. Committee on Social Action and secretary of the St. Louis Archdiocesan Rural Life Conference, who explained the purpose and objectives of "4-H Clubs."

Letters of congratulation were sent by the group to Senator Clark, of Missouri, upholding his stand against the suspension of the embargo on munitions to Spain, and to Congressman Martin Dies, for his investigation into un-American activities. The League voted to sponsor an oratorical contest in conjunction with its Catholic Day, to be held in Spring. The production of the three-act play, "The Divorce Question," sponsored by the League in behalf of the C. V. Youth Movement, was reported a financial and social success; the cast will present the play on two occasions in St. Louis in the near future.

Very Rev. John B. Pleus, who has been appointed to replace the late Rt. Rev. Joseph Selinger as dean of Jefferson City, addressed the young men, complimenting them on their efforts in behalf of Catholic Action.

Despite inclement weather some 75 members of the Subiaco, Ark., Deanery Youth Organization, composed of young men and young women, participated in a program rendered late in January at Scranton. Rev. George Strassner, O.S.B., read a special mass for the young people, and preached a sermon on "Our Lady of Purification." Virtually every member received Holy Communion at the mass. After church services had been concluded, a breakfast meeting was held in the parish hall, at which reports on activities were delivered and plans for future work discussed. The Charles-ton Youth Club presented their moderator, Fr. Strassner, with a gift in token of his efforts on their behalf.

St. Peter's Young Men's Society of Philadelphia reported assets of \$38,701.08 at the close of 1938 and a present membership of 235. At the annual meeting, conducted in January, the group adopted a resolution protesting the censorship imposed by a number of radio stations on certain priests and laymen, prohibiting them from discussing Communism and other un-American movements.

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Slightly more than 200 societies, or about a fifth of the groups affiliated with the C. V. have thus far contributed to the C. V. Youth Promotion Fund. The donations of interested individuals have raised the total number of contributions to 221, amounting to \$265.60, since the appeal for funds was issued by the general secretary last fall.

During the month of February 63 additional contributions, amounting to \$70.25, were received, from the following: Holy Cross Benevolent Society, St. Louis, and Local Branch, Buffalo, N. Y., \$3 each; Volksverein,

Philadelphia, Mr. Frank X. Mangold, Chicago, and St. Henry's Men's Society, Germantown, Ill., \$2 each; St. Ignatius Society, Scranton, Ark., \$1.25; and Court No. 528, C. O. F., Chicago, St. Marcus Verein, Colwich, Kan., St. Joseph Aid Society, Scranton, Ark., Br. No. 89, Knights of St. George, Mauch Chunk, Pa., Schenectady Local Branch, Schenectady, N. Y., St. Joseph's Society, St. Michael, Minn., St. John's Society, Ver-million, Minn., St. Joseph Aid Society, Indianapolis, Ind., St. Joseph Benevolent Society, Wabasha, Minn., Mr. John A. Suellentrop, Colwich, Kan., Holy Name Society, Albany, N. Y., St. Aloysiis Benevolent Society, St. Louis, St. Peter's Society, Myra, Tex., Court No. 359, C. O. F., Chicago, St. Ignatius Young Men's Sodality, Krakow, Mo., St. Michael's Men's Sodality, Krakow, Mo., Br. No. 118, Western Cath. Union, Chicago, Br. No. 75, Knights of St. George, Wilkes-Barre, Pa., Holy Trinity Society, Syracuse, N. Y., Br. No. 45, Knights of St. George, Scranton, Pa., St. Joseph Society, Madelia, Minn., Mary Help of Christians Society, Hattieville, Ark., Br. No. 994, Cath. Knights of America, Conway, Ark., St. Mary's Parish, Erie, Pa., St. Joseph Benevolent Society, East St. Louis, Ill., Holy Name Society, Nazareth, Pa., Miss Elsa Hesmig, Milwaukee, St. Francis Benevolent Society, Schenectady, N. Y., St. Lucas Society, Randolph, Minn., St. Joseph Benevolent Society, New Market, Minn., St. Eustachius Benevolent Society, Burlington, Wis., Court No. 61, C. O. F., Wilmette, Ill., St. Laurentius Y. M. Benevolent Society, New York, St. Joseph's Verein, Hallettsville, Tex., Br. No. 162, Knights of St. George, Shenandoah, Pa., St. Boniface Men's Society, Lafayette, Ind., St. Joseph Society, Marshfield, Wis., St. Joseph Verein, Sauk Center, Minn., St. Francis Society, Victoria, Minn., St. Joseph's Verein, Fredericksburg, Tex., St. Ludwig's Pfarrgruppe, Philadelphia, St. Louis Society, Castroville, Tex., Br. No. 351, Knights of St. George, Altoona, Pa., St. Anthony's Society, Buffalo, N. Y., Commandery No. 292, Knights of St. John, Buffalo, N. Y., Holy Name Society, Buffalo, N. Y., St. Joseph Society, Fond du Lac, Wis., St. Joseph Society, Moulton, Tex., Holy Name Society, Evansville, Ind., St. Alphonsus Society, Erie, Pa., Br. No. 186, Knights of St. George, Pottsville, Pa., Mr. Frank H. Schwaller, Burlington, Wis., Mr. Joseph G. Grundle, Milwaukee, St. Peter's Benevolent Society, Omaha, Neb., St. Joseph Verein, Peoria, Ill., St. Joseph Society, Bristol, Conn., and St. Anthony's Benevolent Society, Watkins, Minn.—\$1 each.

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First things first should be the motto of every Catholic youth organization, writes Rev. Edward A. Bruemmer in his monthly communication to societies affiliated with the C. V. Youth Movement. "We cannot afford to pay the penalty of doing first things last," the director states. "For this reason we should remind ourselves from time to time that the spiritual and intellectual activities are of greatest importance. Physical, social and civic activities have their place, but they should not be made the only aim of our Youth Movement."

Attending lenten devotions in a body, and studying the Central Bureau pamphlet, "The Outstretched Hand of Communism," are recommended as activities of particular significance during Lent, as is the study of proposed legislation pending in the Legislatures of the States. It is suggested that no social function whatsoever be sponsored until after Easter.

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More than 60 members of St. Mary's Parish, Altus, Ark., have joined one of the study clubs organized recently in the Parish by Rev. Edward Chrisman, O.S.B.

The clubs represent all ages, Fr. Chrisman reports. A room of the parish rectory has been set aside for the meetings.

CO-OPERATION AND CREDIT UNIONS

VIRTUALLY every Credit Union has an humble beginning. Initial share capital is small and the members few. However, over a period of years many Unions achieve an enviable record of expansion and perform services of incalculable value for their members, at the same time accumulating a large reserve capital.

Such an organization is the Holy Trinity Parish C. U. of La Crosse, Wis., established eight years ago. Assets of \$14,347.18 were recorded at the close of last year, including \$8564.70 in loans endorsed either by members or non-members, besides investments in mortgages, stocks, bonds, etc. Share capital is listed at \$12,326.50, while the guaranty fund reserve contains \$822.70 and the undivided profits account \$618.03. At the annual meeting of the Union held late in January, a five per cent dividend was paid all shareholders.

Figures compiled for the eight-year period of operation reveal the extent of the accomplishments of the Union. For example, the 249 members have an average of \$49.50 invested in shares; \$81,279.31 have been received since the Union was organized, while loans to the amount of \$70,925.23 have been authorized. A total of 479 loans have been made in the eight years for an average of \$150 each. Not a single loan has been "charged off," and no losses of any kind sustained.

Since 1931 \$2673.09 have been paid in dividends to shareholders. At the close of the fiscal year 88 borrowers were listed on the organization's books.

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Despite a severe rainstorm, a large audience attended the quarterly meeting of the So. East Missouri Parish Credit Union Conference held Feb. 12th at Ilmo. The reports of delegates showed the eight affiliated Unions have an aggregate share capital of \$18,989.22, of which \$15,754.36 is on loan to members at the present time. Total assets of the eight organizations are listed at \$20,342.75; 178 of the total membership of 660 are classified as borrowers.

Three delegates from the Teachers' C. U. of Cape Girardeau were present at the meeting, and participated in the lively discussion centering chiefly about mortgages, the rate of dividends (the rate of dividends paid in 1938 varied from 2½ to 5 percent), the proposed memorial to the late Edward Filene, ardent promoter of Credit Unions and co-operatives.

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One of the major problems of a Credit Union is to place the largest possible portion of its funds in the hands of members on well-founded, deserving loans. While there is usually a considerable sum of cash on hand at all times, it should be the aim of the officers to keep cash reserves to the necessary minimum.

Holy Name C. U. of Sheboygan, Wis., exemplifies this contention. At the close of the year only \$116.20 was recorded as cash on hand, while \$2925.66 was on loan to members. Throughout the year 1938 \$3270.22 was loaned, and at the close of the year there were 47 borrowers.

A gain of 52 members was reported for the year; there are now 125 persons belonging to the Union. Business is transacted every Sunday morning, from eight o'clock until noon.

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A diocesan chapter of Parish Credit Unions was organized at the annual meeting of St. Mary's Parish Federal C. U., of Caraghur, O., held in January, according to Rev. J. F. Frommherz, director of the Rural Life Bureau of the Diocese of Toledo. St. Mary's organization is the oldest Parish Credit Union in the diocese.

From the very beginning of our advocacy of Credit Unions, we have advised the establishment of conferences composed of these organizations, as a means to insure the carrying out of the objectives to which a C. U. should adhere, and to provide a forum for the exchange of experiences. A number of such conferences have been organized and are functioning satisfactorily, particularly the ones in Milwaukee, South-East Missouri and St. Louis.

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Two Catholic P. C. U.'s were granted a Federal charter in January: The Catasauqua Catholic Federal Credit Union, established for members of the Parish of the Bl. Virgin Mary at Catasauqua, Pa., and St. Cecilia Federal Credit Union, founded by "certain members in St. Cecilia's Parish in Rochester, Pa."

Up to Feb. 1st, the Farm Credit Administration reports, 3049 Federal credit union charters have been granted, 34 in January.

Officers of the Catasauqua Union were elected at a meeting called by Rev. John P. N. Fries, pastor, a loyal co-worker of our organization. Other speakers at this session, besides Fr. Fries, included the managing director of the Pennsylvania Credit Union League, and the field representative of the Credit Union section of the Farm Credit Administration.

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It is from a brief notice on the Mangalorean C. E. Co-operative Credit Society, published in the *Examiner*, of Bombay, we have extracted the following statement:

"During the past nineteen years the Society has helped forty young men and one lady to proceed for higher studies; thirty-two of whom have been enabled to secure a position in life."

Every Parish Credit Union in the country should strive to be able to emulate this noble example. The fact that the Indian society has but 354 members is sufficient proof it is not from numbers and income, but from the spirit of brotherly love, true charity, the will to promote works of the kind referred to emanates.

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The remarkable record of expansion attained by the St. Agnes Parish Credit Union, of St. Paul, since its organization in 1932, was reviewed by members at the seventh annual meeting held in January.

Share capital, originally \$800, is now at \$15,000, owned by 497 members. More than \$10,000 was loaned during the past year, while in the seven year period of operation members borrowed \$61,000 for provident purposes.

THE C. V. AND ITS BRANCHES

Important Information on C. V. Convention Released

PLANS for the 1939 convention of the C. V., to take place in San Francisco from July 29th to Aug. 2nd, are well under way, according to word received from Mr. Edward Kirchen, general convention chairman. Mr. Kirchen reports that His Excellency, Most Rev. John J. Mitty, Archbishop of San Francisco, has consented to pontificate at the convention mass, and that at the Archbishop's suggestion the mass will be celebrated in the Cathedral. All other religious services during the convention will be held in St. Boniface Church. The name of the preacher for the solemn mass has not as yet been released.

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On their part, officers of the C. V. have been actively engaged in preparing for the event. The committee in charge of the convention tour has contacted several railroads and has tentatively decided upon the following itinerary for the convention delegates from the East:

The C. V. train will leave Chicago on Sunday, July 23rd, at 9:30 a. m. The committee suggests that delegates from the eastern sections leave their homes in time to attend mass early Sunday morning in Chicago. Those who find it inconvenient or out of their way to join the party in Chicago may do so at Kansas City, Mo., or anywhere else en route. The train will leave Kansas City Sunday evening, and proceed to Los Angeles by way of Santa Fe, N. Mex., arriving in the California city on Wednesday, July 26th. Sightseeing trips will be provided at Santa Fe, the Grand Canyon of Arizona, and Los Angeles (two days will be available for tours in the latter city). Following an excursion to Catalina Island and a trip through San Joaquin Valley, the C. V. party will arrive in San Francisco at 10:30 p. m., Friday, July 28th.

The delegates will have a choice of two return trips: to return directly home, or to visit Glacier National Park, Yellowstone Park, Colorado Springs, the Garden of the Gods, Pikes Peak, and Denver. The cost of the tour does not include the stay in San Francisco or convention expenses.

The prices for the trip are as follows (the figures quoted are approximately correct; any change will be only a matter of a few dollars one way or the other): Round-trip, returning directly: from Chicago or Milwaukee (and return), \$139.65; St. Louis, \$135.75; Kansas City, \$127.60; New York, \$167.50; Philadelphia, \$164.80; San Antonio, Houston or Dallas, \$130.60. Round-trip, including sightseeing tours on return trip as mentioned: from Chicago or Milwaukee, \$225.65; St. Louis, \$221.75; Kansas City, \$213.60; New York, \$253.50; Philadelphia, \$250.80; San Antonio, Houston or Dallas, \$216.60. These figures for both tours include sight-seeing trips and meals in most instances.

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President William H. Siefen has announced plans for a concert to be held in Bethlehem, Pa., at which several free trips to the convention will be awarded. Rev. Scott A. Fasig, pastor of Holy Ghost Parish and host to the 1938 convention, willingly granted the use of the parish auditorium for the occasion; the concert will be under the direction of Professor Francis L. Mies. Societies affiliated with the C. V. and

C. W. U. will receive detailed instructions shortly concerning the affair. It should not be supposed the concert will be given for the benefit of any particular group of societies. Any society or member of either the C. V. or C. W. U. in any State will have an opportunity of obtaining one of the awards.

Societies affiliated with the Cath. Federation of California have responded wholeheartedly in the matter of raising funds for the convention, and the preliminary reports of the various subcommittees indicate that every group is functioning remarkably well. On Feb. 12th the St. Joseph's Benevolent Society of St. Anthony's Church sponsored a social, the proceeds to be used in helping to defray the cost of the national gathering.

The press service of the convention will be well taken care of, as the general chairman reports that the committee has employed a press agent for the event, who will begin to send out releases in the near future.

Leaflets and Pamphlets Reprinted

SINCE the beginning of the year a large number of Central Bureau publications has been reprinted in order to fill requests for our free leaflets and pamphlets. Five brochures and ten free leaflets were reprinted during the first six weeks of the new year. Among the more popular of the leaflets have been "The Shame of Immodest and Indecent Raiment," of which more than a hundred thousand have been distributed, and "Always the Few," the new leaflet discussing the inactivity of Catholics.

Over a period of several years the following four leaflets dealing with education and responsibilities to society have retained their popularity: "Some Fallacies of Modern Education," from the Encyclical on the Christian Education of Youth; "The Pre-eminent Educational Mission of the Church," from the same Encyclical; "Parental Duties in Education," by Most Rev. Joseph Rummel, Archbishop of New Orleans; and "Catholics and Civic Responsibilities," by Rev. S. H. Perera, S.J., of Ceylon. Over 97,000 copies of these four leaflets have been distributed, exclusively upon request of members of our organizations and other interested individuals.

Pamphlets reprinted include "The Purpose and Duty of Ownership," by the late Rev. Virgil Michel, O.S.B.; "The Head of the Family," by Rev. A. D. Frenay, O.P.; "Christ in His Poor," by Rev. J. Elliott Ross; "Brief Catechism of Catholic Action," by Rt. Rev. Msgr. R. Fontenelle; and "Contraception, A Common Cause of Disease," by Dr. Frederick J. McCann.

Leaflets, other than those already mentioned, recently reprinted include "Reconstructing the Social Order," principles enunciated by Pope Pius XI; "Race Suicide," Pastoral Letter from the Archbishops and Bishops of Scotland; "Parish Credit Unions—Organization and Operation," by August Springob; "The Shame of Immodest and Indecent Raiment," and "Always the Few."

New Central Bureau Publications

LESS than two years ago the Central Bureau inaugurated a new series of pamphlets known as the "Social Reconstruction Series," devoted to subjects directly concerned with the reconstruction of society in accordance with papal pronouncements, the doctrines of the Church, and the natural law.

On Feb. 10th the third of the series came from the press. Written by Rev. J. A. Higgins, S.M., of Wellington, N. Z., and called "The Stewardship of Property," the pamphlet is a valuable study of the fundamental idea of private property in relation to one's neighbor and to God. Unfortunately, all too little has been written on this subject, and the notion of stewardship of personal possessions, whether of real estate or chattel, is too little understood.

Fr. Higgins writes in a simple style but none the less authoritatively on a topic with which he is quite familiar. There is not a member of the Central Verein but who will derive great benefit and instruction from reading this 32-page pamphlet on so timely a subject. It is particularly recommended for study by members of discussion clubs. Single copies sell for 10 cents, \$1 the dozen.

C. V. Memberships

ONE of the particular recommendations of the Bethlehem convention suggests that affiliated societies make an effort to increase the number of Life and Sustaining memberships in the C. V., and if possible to establish In Memoriam Enrollments for deceased spiritual directors, leaders, and particular friends of district leagues or State Branches.

On the whole, the results have been disappointing. A substantial increase in the number of Sustaining Members has been noted, but not of Life Members or In Memoriam Enrollments. Only three Life Memberships have been received, all recently, since the convention. These are from Mrs. George J. Philipp, wife of the first vice-president of C. V., of Fort Wayne, Ind., Mr. Otto L. Spaeth, of Dayton, O., and Mr. Theobald Dengler, of New York City.

Two In Memoriam Enrollments have been established since September, for Rev. Anton Pauk, Missouri, and Rev. Basil Supersaxo, Minnesota. Twenty-six men have become Sustaining Members of the C. V. in the past six months, a substantial increase over the number received in any previous corresponding period. These members are: Rev. Francis J. Buechler, Schenectady, N. Y., Rev. Andrew Duplang, Troy, N. Y., Rev. Wm. A. Koenig, Easton, Pa., Rev. A. M. Kammer, Fennimore, Wis., Peter Winkelmann, Gloversville, N. Y., Richard Czajkowski, Milwaukee, Joseph Schick, Milwaukee, Fred. Zaffrann, Milwaukee, John A. Gehring, Brooklyn, Charles A. Wollschlager, Waterbury, Conn., Joseph C. Breitenstein, Rocky River, O., Charles F. Reinhard, Hamden, Conn., Frank A. Riedmueller, Milwaukee, Eugene M. Haertle, Milwaukee, William J. Kapp, New York City, Albert A. Dobie, New Haven, Conn., Theo. Nebel, Chicago, George T. Schmidt, New York City, George F. Dietz, Brooklyn, Leo Misbach,

New Haven, Conn., Wm. S. Houck, Cleveland, and Leo Dohn, Gregory Gramling, Dr. Henry Gramling, Dr. Jos. J. Gramling, and Wm. Gramling, all of Milwaukee.

Benevolent Societies

SVENTY-FIVE years of consistent achievement is, by any standard of reckoning, an accomplishment of which any organization may justly be proud. On Sunday, Feb. 12th, members of the St. Aloysius Benevolent Society of the Church of the Most Holy Redeemer, New York City, participated in special ceremonies commemorating the diamond jubilee of the founding of our branch.

Promptly at seven o'clock in the morning the members assembled in their meeting room preparatory to attending mass and receiving Communion in a body; the mass was offered for the repose of the souls of deceased members of the society. Following the mass, the men were served breakfast in the parish hall, after which they were joined by other parish societies in a parade ending at the Church, where solemn high mass was celebrated in honor of the jubilee. The special sermon was preached by Rev. Matthew H. Meighan, C.S.S.R.

The banquet served in the parish hall began at one o'clock, and was featured by the addresses delivered by Rev. John G. Behr, C.S.S.R., Fr. Meighan, Rev. Emil Kessler, C.S.S.R., Bro. Genesius, C.S.S.R., Mr. Wm. J. Kapp, Dr. Anton Schoen, and Mr. Jos. C. Weckerle. Mr. Charles Mayer acted as toastmaster. In the evening the members and their friends attended a social and dance, likewise held in the parish auditorium.

Special souvenir badges were distributed to all members on the occasion.

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Substantial gains were recorded during the year 1938 by the St. Peter and St. Clemens Benevolent Society, of St. Paul, Minn., one of the largest benevolent groups affiliated with the C. V. The society has 387 members, and assets of \$34,076.10, a net gain of \$1122.90 over the figure of the previous year.

This organization was one of the first benevolent societies to increase the amount of dues charged members in an effort to pay larger sick benefits. This attempt to place the organization on an actuarial basis, a matter we have advocated for some years now, has been successful.

During the past year \$1174 was paid to members in satisfaction of sick benefit claims, while \$300 was paid to beneficiaries of deceased members. New mortgages purchased in 1938 amounted to \$8800, while total disbursements, including salaries, benefit payments, investments, rent, printing, gifts, taxes, etc., etc., were listed at \$12,130.51. At the close of the year the society held first mortgages and notes to the amount of \$33,866.79.

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Among the staunchest affiliates of the C. V. are the benevolent societies, of which the organization is still substantially composed. In addition to their efforts to care for sick members and the families of deceased members, these groups find time to carry on a number

of activities calculated to assist their fellow parishioners.

An outstanding example of a society of this nature is the St. Boniface Verein, of New Haven, Conn., whose officers and members have at all times co-operated faithfully with the C. V. and the Central Bureau. Recently, this organization distributed 400 copies of the new C. B. leaflet, "Always the Few," at the door of St. Boniface Church.

At a recent meeting, attended by 90 of the 258 active members, Rev. John A. Heller, pastor, discussed several resolutions adopted by the Bethlehem convention of the C. V. Some time ago the group sponsored a well-attended banquet in honor of Mr. William H. Siefen, one of their members, on the occasion of his election to the presidency of the C. V.

With the C. V. District Leagues

IN addition to the regular meetings of the C. V. District Federations, two State Branches conducted sessions within the past several weeks. The executive board of the C. V. of North Dakota, meeting in Bismarck late in January, drafted a resolution in the name of the affiliated societies, protesting the contemplated suspension of the embargo on arms and munitions to Spain. Such action, the resolution stated, "would desperately endanger the peace and security of the United States." The New Jersey Branches, C. V. and C. W. U., sponsored a rally and vesper service on Jan. 29th, at Holy Family Parish, Union City. Rev. Celestine P. McGonigle, C.P., spiritual director of the women's section, delivered the sermon, on Communism, while at the mass meeting held following the services Mr. Victor Kilkenny addressed the delegates and visitors on "Communism in America and Spain." The speaker favored the retention of the Dies Committee. A resolution protesting the lifting of the embargo on war supplies to Spain received the unanimous endorsement of the assembly.

The "kind interest" of the New York Branch "in the work of caring for Catholic refugees from Germany" was commended by Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of the Committee for Catholic Refugees from Germany, in a letter to Mr. Wm. J. Kapp. His Excellency expressed the hope that other C. V. Branches would emulate the example of the New York section.

The Rochester Federation conducted several important sessions. The January meeting, a joint assembly of delegates from both men's and women's societies, was one of the largest attended sessions held in recent years. On Jan. 27th the executive boards and legislative committees of the Federations met in a special session to discuss various bills pending before the State legislature at Albany. The chairman of the legislative committee, Mr. Philip H. Donnelly, explained in detail the possible effects passage of a number of the measures might have upon the common good and recommendations were drafted accordingly.

Delegates of societies affiliated with the Lehigh Valley, Pa., District League assembled on Jan. 22nd in Mary Help of Christians Parish, East Allentown, for their quarterly meeting. Rev. Jos. Mathis, pastor, celebrated high mass for the visitors and later wel-

comed them to his parish. Following dinner, served the 150 delegates by the ladies of the parish, the members participated in a business meeting, presided over by Mr. Frank X. Ehrlacher. The group voted unanimously in favor of the retention of the embargo on the shipment of war materials to Spain, and later sent the Pennsylvania Senators and Representatives an expression of their attitude. It was announced that \$700 had been collected on behalf of the Sacred Heart Orphanage and Industrial School, Cooperstown, by the League. Two societies, both of Mary Help of Christians Parish, were admitted to the Leagues.

Following the business session a mass meeting attended by men and women was conducted in the school hall. Rev. Wm. F. Hammeke, of Sacred Heart Parish, Allentown, spoke on the "Duty of Catholics Toward their Country, Church and Fellow Men," while Mr. Frank Martinez, of Philadelphia, discussed "Workingmen in Catholic Action." Rev. Wm. F. Koenig will continue as spiritual director of the League, it was announced; the majority of the other officers were re-elected. Several choirs participated in the musical program of the afternoon.

More than 500 people crowded into St. Alphonsus Hall to attend the meeting of the Chicago District League, held Jan. 29th. Greetings were extended by Rev. Edward A. Fastner, C.S.S.R., rector of the parish, while the principal address was delivered by Rev. Frederick Siedenburg, S.J., of the University of Detroit, who discoursed upon his 2500-mile trip through Soviet Russia. At the close of his remarks a number of questions were asked the speaker, some of them indicating that the questioners were not of the same mind as Fr. Siedenburg in regard to conditions in Russia and Communism in general. At the February meeting of the League the delegates discussed the Constitution of the United States.

The facts of the Spanish civil war, the real character of the so-called loyalists, and the murder of thousands of Catholic priests and bishops were graphically described to members of the Quincy, Ill., Men's District Union at their meeting held Jan. 24th, by Rev. Marion Habig, O.F.M., of the history department of Quincy College. The desecration of 20,000 churches, the slaughter of 300,000 defenseless citizens, and similar cruelties by the loyalists were discussed by the speaker, who concluded with an estimate of the rightist régime under General Franco.

Mr. J. B. Engelmeyer, president, announced that petitions containing more than 2000 signatures favoring the retention of the neutrality act had been forwarded to Washington. At the close of the meeting three boxing matches were conducted as an entertainment feature.

Members of the three District Leagues affiliated with the C. U. of Arkansas are engaged in a campaign, in co-operation with other Catholic groups, to counteract the sale and distribution of objectionable publications. Mr. F. F. Stauder, president, reports that \$51 has thus far been contributed by members for Diocesan missions, funds for whose support has been requested by the Bishop of Little Rock.

On Jan. 29th the Northwestern District League conducted its quarterly meeting at Scranton. Following Benediction, the delegates were greeted by Rev. Richard Eveld, O.S.B., pastor, and listened to several addresses, including "The Family and the Industrial Revolution," by Rev. Augustine Linbeck, O.S.B., "The Missions," by Rev. George Strassner, O.S.B., "Youth Movement," by Miss Margaret Minden, chairman of the youth section, and short talks by the State Branch presidents. Separate business sessions were held by the men's and women's sections at the close of the mass meeting.

A Life Member of the C. V., known as Rev. N. N., has written us:

"I am ill and will move to . . . So please send my copy of *Central-Blatt* to the new address. I cannot do without it."

Necrology

MEMBERS of the C. V. and particularly of the Cath. State League of Texas were grieved to learn of the death of their ardent co-worker, Rev. John Nigg, O.S.B., pastor of various parishes in Texas for more than 35 years. The deceased, 66 years old, had departed for Switzerland, his home, last June hoping to recover from the ravages of bronchitis and tuberculosis. His struggle was unavailing, however, and he died at a sanitorium in Unterägeri, Switzerland, on Jan. 16th. A solemn requiem was held in St. Peter's Church, Muenster, Tex., on Jan. 19th, the day of the funeral, which was conducted in Fr. Nigg's home town, Gersau on Lake Lucerne. Rev. Frowin Koerdt, O.S.B., a close friend of the deceased, preached the sermon at the commemorative mass.

Born June 14th, 1872, Fr. Nigg came to this country in 1893 and studied theology and philosophy at St. Benedict's (now Subiaco Abbey). Five years after his arrival, the deceased was ordained in Little Rock, and taught at the Abbey until 1903, after which he was assistant pastor at Lindsay, pastor at Windthorst, Rhineland, and Lindsay, all in Texas. The deceased served the people of Windthorst on two different occasions, while at one time he interrupted his pastoral duties to act as instructor at Subiaco for four years, from 1906-10.

Fr. Nigg was distinguished as a preacher and catechist, and well known for his efforts to advance the State League. In fact, there are societies affiliated with the C. V. in every city or town where the deceased served as pastor. Concrete proof of his interest in the organization.

MISCELLANY

The officer's cross of the Legion of Honor was conferred upon Most Rev. Joseph F. Rummel, Archbishop of New Orleans, by the French Government.

The presentation was made by Rene Soulange-Tessier, consul general.

What may be the present status of the Catholic Total Abstinence Union of which the Third Council of Baltimore, conducted in 1884, speaks so highly in the chapter devoted to a discussion of societies?¹⁾ The reasons which caused the Council "to approve and highly commend" the organization still exist. In fact, present conditions would seem to demand that the Act of the Third Council of Baltimore devoted to societies intended to promote temperance should receive serious consideration.

Twenty-four missions in eight States received bales of clothing and other needed supplies, as part of the second shipment of mission goods during the fall and winter season from the Central Bureau. As in the past, missionaries in the Dakotas were granted the major share of the gifts dispatched Feb. 15th; 11 missions in South Dakota and four in North Da-

kota were sent clothing, shoes, toys, etc. Three mission stations in Montana and two in Texas were assisted, while missionaries in Alabama, Georgia, New Mexico and Texas received one bale each.

The shipment of goods was composed of 24 bales of clothing (each bale weighs about 125 or 130 pounds), 10 cartons of shoes, one carton of hats, one barrel and one carton of candle ends, one box of toys, and one box of candle sticks.

The first distribution of gifts was made on Nov. 3rd. At that time 36 bales of clothing were sent to 23 missions.

By and large the bulk of the societies constituting the Central Verein are either benevolent or fraternal organizations. However, a number of affiliated units are unique in character, whether by reason of their objectives or the particular motives which impelled their founding.

Through the efforts of Mr. Frank J. Dockendorff, for many years general secretary of the C. V., a society of this type has affiliated with the C. V. of Wisconsin: The La Crosse, Wis., Cathedral Symphony Orchestra, composed of some 50 musicians. This group is likewise known as the La Crosse Symphony Orchestra and is frequently called upon to participate in various civic and religious functions.

Mr. Dockendorff reports he is endeavoring to secure the affiliation of a number of choirs, singing clubs and similar organizations.

BOOK REVIEW

Received for Review

- McNeill, Chas. J. *The Sacramentals. A Study of the Origin, Nature, and Proper Use of the Sacramentals of the Church.* Cath. Action Committee, Wichita, 1938. p. c., 52 p. Price 25 cts.
- Schnürer, Gustav. *Katholische Kirche u. Kultur i. d. Barockzeit.* Verlag Ferdinand Schöningh, Paderborn, 1937. Cloth, 804 p. Price M. 10.50, less 25% in America; (about \$3).
- Stoltz, Rev. Anselm, O.S.B. *The Doctrine of Spiritual Perfection.* Transl. by Rev. Aidan Williams, O.S.B., S.T.D. B. Herder Book Co., St. Louis, 1938. Cloth, 250 p. Price \$2.25.
- Evans, Wm. Bacon. *Bird Voices, Sonnets, Battle-Dore, Unconventional Verse, etc.* Publ. by the author at Moorestown, N. J., 1938. p. c., 68 p. Price 25 cts.
- Helfen, Rev. M. *The Catholic Theatre Year Book, 1938-1939. Catholic Dramatic Movement.* Oconomowoc, Wis., 1938. Mimeographed, 117 p. p. c. Price \$1.00.
- Herders Laien-Bibel zur Einführung ins Bibellesen. Freiburg i. Br., 1938. B. Herder Book Co., St. Louis. Cloth, 1060 p. Price \$4.00.
- Murray, Rev. Raymond W., C.S.C., and Flynn, Frank T. *Social Problems.* F. S. Crofts & Co., N. Y., 1938. Cloth, 612 p. Price \$3.50.
- Karrer, Otto. *Die Geheime Offenbarung.* Verlagsanstalt Benziger & Co., Einsiedeln/Köln, 1938. Cloth, 184 p. Price Fr. 6.80 (about \$2).
- Schmiedeler, Rev. Edgar, O.S.B., Ph.D. *A Better Rural Life.* Joseph F. Wagner, Inc., N. Y., 1938. Price \$2.75.

¹⁾ *Acta et Decreta etc.* Baltimore, 1886, p. 147.

- Müller, Marianus, O.F.M. *Gottes Kinder vor dem Vater. Ihr Werden, Sein u. Leben.* Freiburg i. Br., 1938. B. Herder Book Co., St. Louis. Cloth, 493 p. Price \$2.50.
- Delaye, Rev. E., S.J. *What Is Communism?* Transl. by Bernard F. Schumacher. B. Herder Book Co., St. Louis, 1938. Cloth, 191 p. Price \$2.00.
- Watson, Thos. J. *The Cost of War.* Carnegie Endowment for Internat. Peace, N. Y., Oct. 1938, No. 343. p. c., 60 p. Price 5 Cts.
- Robbins, Harold. *The Sun of Justice. An Essay on the Social Teaching of the Catholic Church.* London, 1938. The Sower Press, R. F. D. 1, Scotch Plains, N. J. Cloth, 160 p. Price \$1.50.
- Gohmann, Sr. Mary de Lourdes, O.S.U., M.A. *Political Nativism in Tennessee to 1860. A Dissertation.* Cath. University of America, Wash., D. C., 1938. p. c., 192 p.
- Schneider, Wilh. *Ehrfurcht vor dem deutschen Wort.* Freiburg, 1938. B. Herder Book Co., St. Louis. Cloth, 391 p. Price \$2.00.
- Helming, Helene. *Der Weinstock. Buch der jungen christl. Familie.* Hrsg. von. Freiburg, 1938. B. Herder Book Co., St. Louis. Cloth, 264 p. Price \$2.00.
- Toth, Most Rev. Tihamer. *The Risen Christ. Sermons on the Resurrection and on the Blessed Virgin.* Transl. by V. G. Agotai. B. Herder Book Co., St. Louis, 1938. Cloth, 213 p. Price \$2.00.
- Muntsch, Rev. Albert, S.J. *Conferences for Religious Communities. 2d Series.* B. Herder Book Co., St. Louis, 1938. Cloth, 161 p. Price \$1.50.
- Brey, Henriette. *Maria schreitet durch die Welt.* Verlag Felizian Rauch, Innsbruck/Leipzig, 1938. Broch. 40 p. Price RM.-.80.

Reviews

- Allers, Rudolph. *Sex Psychology in Education.* Translated by Rev. Sidney A. Raemers, Ph.D. B. Herder Book Co., St. Louis, 1937. Cloth, 287 p. Price \$2.50.

THE proper way to deal with the fact of sex is to give it its rightful place in the total scheme of life and not to detach it from the purposes to which it is subordinated. Only when seen in the larger context of human existence can it be justly evaluated. Isolation is absolutely fatal. It makes the sex question loom overshadowingly large and cast its sinister shadow on everything pertaining to mankind. Unfortunately, such overemphasis of sex is all too common with us at the present and imparts to all human phenomena a sexual coloring. Of the volume before us, however, we can say that it avoids the pitfalls signaled and offers a sane, restrained and balanced treatment of the subject. It will prove very useful to educators, parents, physicians, priests and married people. In fact, it can be read without harm and with much profit by those who have passed over the threshold of adolescence.

The author handles the problem not as a sex specialist but as a true psychologist who sees in the human self a spiritual personality controlling the animal impulses and directing them to higher ends. Again he relates sex education to education in general and shows how it must be integrated with character training. A

fine reserve is evident throughout. Of course, he cannot spare the reader the darker side of sex aberrations entirely but he dwells on these sordid details only to the extent necessary. Moderns are inclined to overstress the importance of sex harmony for matrimonial happiness. The author does not endorse this view but explicitly states: "In married life happiness may be attained even if the partners are not sexually suited to each other." After all, marriage is primarily a union of persons and not mere sex beings. The translation is quite satisfactory.

C. BRUEHL, Ph.D.

- Prince, J. F. T. *Creative Revolution. A Science and Culture Book.* Bruce Publ. Co., Milw., 1937. Cloth, 106. Price \$1.50.

Though the trumpets of Jericho calling for a reform of our iniquitous social order have been blaring for many years, the citadel of Mammonism is still standing defiantly and apparently unshaken. Small wonder that a holy indignation and mighty impatience begin to rise against the reactionary forces of our times and the summons to action becomes more insistent. It is later than we think and we have reached a point where further inaction may be dangerous and precipitate calamitous ruin. Only an honest Christian Revolution can prevent a bloody and destructive Communistic Revolution.

Justly the author scourges our apathy in this matter and tries to goad us to action. He shatters the complacency to which many still cling and shows that this very inactivity paves the way for the advance of world revolution. Doom is in the offing and it will descend upon society unless something significant is done to avert it. In this connection we might take to heart what G. K. Chesterton says: "I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on them unless they act."

There are many passages calculated to arouse the indifferent and make them realize the seriousness of the situation. Magnificent is the author's scorn of conservatism and there is a sting in the following characterization of that smug attitude of mind: "Conservatism is a pseudo philosophy of the prosperous. Inspired by a convenient fatalism in respect of the submerged, relegating economic ills to theotechnic treatment alone, it associates itself not unnaturally with an ideology affording compensation hereafter. It is an advantageous postponement. We only regret that Christianity is thus by conservatism's adoption of it, miscalled (rather excusably) the opium of the people.' Let us hope that the volume will accomplish what others in vain have tried to effect, that is to awaken the many to a sense of their social responsibilities.

C. BRUEHL, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

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Katholische Jugendvereine im Schweizerland.

(Schluss)

EMGEGENUEBER ist der Katholik auf dem rechten Wege. Es geht ihm nicht nur um das Anhören der Sonntagsmesse und der Predigt, sondern um den Vorrang des Geistes, ohne dass alle Körperkultur versinkt und verfällt. Es geht auch um den Geist im Kampf um eine ernste Körperkultur der Frau. Clemens von Alexandrien schreibt: „Auch die Frau ist von den körperlichen Uebungen nicht auszuschliessen.“ Die Kirche fordert hier nur: Ausschluss des Wettkampfes und der Oeffentlichkeit, weibliche Leitung, Trennung der Geschlechter, und ein Turnkleid, das Schutz des Schamgefühls gewährt. Der Frauenkörper soll kein Schaustück werden. Die Ehrfurcht vor der Frau soll nicht weiter abgebaut werden; es ist höchste Zeit, soll nicht noch der letzte Rest Ehre und damit die letzte Würde der Frau fallen. Die Aufgabe, die es hier zu lösen gibt, heisst: Wie erhalten wir unseren Töchtern trotz Sport und Freiluftgymnastik jenen Hauch der Weiblichkeit und jenen Schmelz der unberührten Seele, deren Verlust von feinsinnigen Menschen so sehr beklagt wird? (Einecke, Die Leibesübungen).

Im gesunden Sport liegt viel Ablenkung oder Heilung körperlich bedingter, sittlicher Schwierigkeiten, Ablenkung von Wegen zum Sinnlichen, von Kino, Alkohol, Nikotin, Flirt.

An erster Stelle steht die Geistlichkeit, der die Hauptverantwortung für eine echt katholische Sportbewegung zufällt und der unsere Jugend treu ergeben sein soll. Der katholische Volkssport ist aber auch nicht denkbar ohne die tatkräftige Mitwirkung der katholischen Lehrerschaft. — So wurde der Schweizerische kath. Turn- und Sportverband ein wichtiges Glied der Kathol. Gesamt-Jugendbewegung. Er umfasst in 7 Kantonalverbänden über 100 Sektionen mit 9000 Mitgliedern, und der kathol.

Turnerinnen-Verband 25 „Riegen“ mit 2000 Turnerinnen.

Nun zu den katholischen Pfadfindern! Sie erfreuen sich in schweizerischen Kreisen wie überall im Ausland grosser Beliebtheit. Die Pfadfinderbewegung ist unter anderm von den verstorbenen Bischöfen von Basel und St. Gallen empfohlen worden. Der jetzige Bischof von Chur urteilte: „Die katholische Pfadfinderbewegung hat so viel aus den Methoden des heiligen und grossen Jugenderziehers Don Bosco kopiert und steht unter der geistlichen Leitung des schweizerischen Episkopates, dass wir dieselbe gern dem hochw. Seelsorgeklerus in Industriestädten und grösseren Ortschaften zur besonderen Aufmerksamkeit und Pflege empfehlen.“ Und Papst Pius XI selber schrieb: „In der geistigen Familie seid Ihr Pfadfinder, die Jugend, die Hoffnung, die Zukunft — edelmütig, glühend, im Vollbesitz der Kraft —, die Hoffnung der Religion und der Kirche, ebenso wie der Familie und des Vaterlandes.“ Des katholischen Schweizer-Pfadfinders Versprechen heisst: „Ich verspreche mit der Gnade Gottes auf meine Ehre zu sein: Treu Gott, der Kirche und dem Vaterland; Hilfreich dem Nächsten; Gehorsam dem Pfadfindergesetz.“

Neben der Pfadfinderbewegung verbreitete sich in vielen Schweizer-Pfarreien die „Jungwacht“, die noch stärker auf religiöser Grundlage ruht, ganz im Geiste der katholischen Aktion. In unseren Städten und Industrieorten, in vielen katholischen Bauerndörfern bis hinauf in die Bergthäler finden wir heute neben den braunen „Pfadi“, die strammen, grünen Scharen, die Christusjugend einer neuen Zeit. Die Jungwachtbewegung ist abstinenz, führt die Buben zu einem enthaltsamen, schlichten Leben, will sie nicht aus der Familie herausreissen und die Familienerziehung nicht ersetzen. Kein Knabe wird in die „Jungwacht“ zugelassen, ohne die schriftliche Zustimmung von Seiten der Eltern. Unsern Buben erwachsen die grössten Gefahren in der Freizeit durch schlechte Kameraden. Hier will die „Jungwacht“ der Familie helfen, den Knaben zu schützen und dem Elternhaus zu erhalten. In der „Jungwacht“ soll der Junge auch seine Erfahrungen bereichern, Gelegenheit zu nützlichem Schaffen und Helfen finden. Buben aus kranken Familien sollen hier wieder den Segen des Heimes und der Häuslichkeit, das Beglückende edler Festkultur und das Schöne der Familiengemeinschaft verspüren. Der Jungwachtführer muss ständig mit dem Elternhaus Fühlung halten. Diese Art Jugendbewegung hat meines Erachtens am meisten von der bekannten Jugendfürsorge des hl. Don Bosco, der in seinem Oratorium in Turin in den 40er Jahren über 700 Buben vereinigt und religiös und sittlich betreut und zu charaktervollen katholischen Männern und Führern herangezogen hat. Dort, wo wir noch nicht das hohe Glück konfessioneller Schulen haben, wird die Jung-

wacht die wirksamste Schutznahme gegen die verhehrenden Einflüsse der religionslosen Laienschule sein. Schön ist das Jungwachtgesetz. Es lautet:

Der Jungwächter ist ein Christusträger und Marienritter.

Der Jungwächter steht treu zum Priester und zur Kirche.

Der Jungwächter ehrt seine Eltern.

Der Jungwächter liebt seine Heimat.

Der Jungwächter schützt Gottes Natur.

Der Jungwächter hält seinen Körper gesund.

Der Jungwächter ist ein zuverlässiger Kamerad.

Der Jungwächter ist edel und rein.

Der Jungwächter ist fleissig und froh.

Der Jungwächter hilft allezeit.

Die Aufnahme ist wie bei der Marianischen Kongregation eine kirchliche, verbunden mit der Weihe an Christus und Maria. Der junge Ritter Christi legt folgendes Jungwachtversprechen ab: Als Knappe Christi steh ich auf der Wacht, schütze das Gute, bekämpfe das Schlechte. Ich will treu sein den Geboten Gottes und meinen Führern, hilfsbereit meinen Eltern und Kameraden. Christkönig segne mich! Der Wahlspruch des Jungwächters ist fortan der Fahneneid der Schweizergarde von Paris in den Tagen König Ludwigs XVI „Tapfer und Treu!“

Das äussere Kennzeichen des Jungwächters ist das frischgrüne Hemd mit dem weissen Christuszeichen über dem Herzen. Dazu Wimpel und Fahnen, die den Gruppen und Scharen voranflattern, frohe Lieder, die die Herzen begeistern. Hinreissend sind die 25 neuen Lieder „Gloria Dei“ (Verlag Nazareth, Basel). Auch eine Zeitschrift gibt die Jungwacht heraus, den „Schweizerbub“. In den Sommerferien sammeln sich die Buben unter Führung eines jungen Priesters und stärken in Ferienlagern, meist in prachtvoller Gegend der Hochalpen, ihre geistigen und körperlichen Kräfte. Da werden sie für die Versuchungen des muffigen Stadt- und Industriequartiers widerstandsfähig gemacht. Ueber alle ihre Arbeit und Erholung leuchtet die Sonne der hl. Eucharistie. So werden durch die Jungwacht neue, in Christus verankerte Menschen geschaffen, voll katholischer Tatkraft und apostolischer Opferbereitschaft, stets im Dienst der Kirche und des Vaterlandes stehend. —

Die besprochenen drei Formen katholischer Jugendbewegung sind endlich eingegliedert in den Schweizerischen katholischen Jungmannschaftsverband. Während dieser im Jahre 1900 erst 68 Sektionen mit 4000 Mitgliedern hatte, zählte er im Jahre 1933 bereits 450 Sektionen mit 25,000 Mitgliedern, darunter 4700 Mitglieder in der französischen, 2300 in der italienischen, und 2500 in der rhätoromanischen Schweiz (die rhätischen „Knabenschaften“). Nimmt man dann noch den katholischen Gesellenverein mit 3000 Mitgliedern hinzu, so haben

wir eine junge Heerschar Christi von 37,500 Mitgliedern und dazu noch etwa 3000 organisierte katholische Studenten. Der Bewegung dienen die flottgeschriebenen Wochenblätter „Jungmannschaft“ und „Schildwache“ nebst einer Monatsschrift von hohem geistigem Niveau. Und diese Christusjugend zieht siegesgewiss dem Heer der Gottlosigkeit und des Rassenwahns entgegen!

DR. JOHANNES FURGER
Basel

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Ansiedlerlos.

INE unverhältnismässig grosse Anzahl deutscher Einwanderer des 18. und 19. Jahrhunderts ist sofort oder kurz nach der Ankunft in unserem Lande in die Wälder gezogen, wo man unverzagt daran ging, die Wildnis zu zämen. Als die in britischem Solde stehenden Indianer während des Befreiungskriegs im 18. Jahrhundert die bei Ueberfällen in Kentucky gemachten Gefangenen nach Detroit gebracht hatten, meldete der englische Kommandant an seine Regierung, es hätten sich unter den Leuten viele englisch sprechende Deutsche befunden. Der letzte Indianerüberfall, im Jahre 1862, war auf eine von Deutschen in Minnesota gegründete Ansiedlung, New Ulm, gerichtet. Mit andern Worten, weder im 17. noch 18., noch im 19. Jahrhundert hatten Deutsche den Geschmack am Roden der Wildnis verloren.

Ist es heute anders? Wie viele Deutsche sind in die Urwälder Brasiliens gezogen seit Schluss des Weltkriegs, oder nach Paraguay? Doch auch im Norden Canadas finden wir sie 40, 50, 60 Meilen von einer Eisenbahn entfernt in einer Wildnis, wo im Winter Sibiriens Klima herrscht.

Oblatenpater Joh. Schultz unterrichtet die C. St. fortlaufend über das Schicksal der Leute, die den Versuch gewagt, in den Wäldern des hohen Nordens sich eine neue Heimat zu schaffen. Die Verhältnisse machen es ihnen furchtbar schwer, ihr Ziel zu erreichen. Jüngst bat uns der Missionar, wir möchten ihm doch Kleider für seine Armen schicken. Er schrieb:

„Ich weiss nicht, ob Sie deren im Vorrat haben, doch die Umstände zwingen mich, nochmals darauf zurückzukommen. Ein Mann, der 14 Kinder hat, begegnete mir auf dem Wege, als ich vom Katechismusunterricht zurückkam. Ich fragte ihn, weshalb er seine Kinder nicht in den Unterricht schicke; er antwortete mir: „Sie gehen auch nicht in die Volksschule, weil sie keine Kleider haben.“

So gehe es noch mehreren Ansiedlern, versichert uns P. Schultz. Man habe gehofft, die Hälfte der Leute könnten von den Relief-Listen gestrichen werden, aber wegen schlechter Preise der Produkte kommen die Farmer mit ihren paar Buschel Weizen auf keinen grünen Zweig.

„Weil wir immer noch 60 bis 70 Meilen von der Eisenbahn entfernt sind, haben unsere Leute noch besondere Auslagen, die ihnen aus dem Transport zur Eisenbahn entstehen“, heisst es in dem Schreiben. „Sie müssen entweder vier Tage auf dem Wege sein, oder die Produkte mit Trucks zu hohen Kosten dorthin fahren lassen. Dafür müssen sie 10 bis 13 Cents per Buschel bezahlen!“ Kartoffeln seien reichlich vorhanden; es lohne jedoch nicht, sie zu verkaufen zu 10 Cents per Buschel!

Auch wünscht sich P. Schultz von uns wieder deutsche Schulbücher, Biblische-Geschichten, etc. Wir dürfen ihn nicht im Stiche lassen.

Man friert in China.

JEDER Vers eines gewissen deutschen Gedichts schliesst mit dem Rundreim: „Und anderswo da hungern sie!“ Heute hungern nicht nur viele Menschen in aller Welt, sondern eine Anzahl friert auch noch dazu. So schreibt uns der Apost. Miss. Abundius Riethmüller, O.F.M., aus China:

„Mit vielem Dank bescheinige ich Ihnen den Empfang der Sendung von 2 Bettdecken. Möge Gott es Ihnen und allen Wohltätern tausendfach vergelten. Der Winter ist hier besonders im Januar recht kalt. Ein paar gute Decken sind da eine wahre Wohltat. Ich fühle die Kälte umso mehr, weil ich keinen Ofen im Zimmer habe. Das Brennmaterial ist zu teuer, um sich das leisten zu können. Jetzt hier im Kriege ist die Teuerung umso grösser und jeder Missionar hier stöhnt: „Wenn doch die guten Katholiken Amerikas uns einige Dollars schickten!“

Aus einem anderen Teile Chinas schreibt uns ein Franziskaner, der bei uns für einen schwer heimgesuchten russischen Flüchtlings Fürsprache eingelegt hatte:

„Gerührt durch Ihre Güte dankt Herr . . . für Ihr Weihnachtsgeschenk. Die arme Excellenz wohnt in einer alten Garage und kann kaum noch gehen. Eine selbst arme und alte russische Wäscherin und Büglerin hat ihn aufgenommen. Er schlept sich zuweilen zu mir und verbringt bei mir einige Stunden. Da ich auf der Stube einen Ofen habe, schläft der arme Mann gewöhnlich ein. Ihr Almosen erlaubt ihm jetzt, sich etwas Brennmaterial zu kaufen. Leider sind die Kohlen nun sehr teuer. Die Tonne kostet gegen 50 chinesische Dollars. Für Ihre \$25 bekommt er etwa 150 hiesige Dollars. Da er sehr sparsam lebt, hilft Ihr Almosen ihm eine zeitlang. Wenn man bedenkt, der Mann war früher General-Major in der kaiserlichen russischen Armee — er wurde als General-Leutnant pensioniert — und jetzt lebt er in Mitleid erregender Armut!“

Der Russe, von dem hier die Rede ist, gehört der orthodoxen Kirche an. Dies zum Verständnis der weiteren Mitteilungen des Missionars:

„Herr . . . fragte mich schon, ob ich ihm in seiner letzten Stund beistehen wolle. Als ich ihm dieses zusicherte, freute er sich. Da er kaum noch gehen kann, ist es ihm unmöglich, die Kirche zu besuchen. Er ging immer in die katholische Kirche. Man nahm ihm es übel seitens anderer Orthodoxen, doch er sagte, er verstände nichts, er ist nämlich sehr schwerhörig, aber *lavavi animam meam*. Beten müssen wir, dass der liebe Gott ihm an seinem Lebensende die Gnade der Sterbesakramente gebe!“

Aus der Missionspraxis.

SEIT Jahren stand die Central-Stelle mit dem trefflichen Franziskaner-Missionar, P. Agnellus Kowarz, in Japan in Verbindung; seit seinem im Vorjahr erfolgtem Tode schreibt uns sein Nachfolger, P. John Capistran, O.F.M., von Zeit zu Zeit. Umlängst berichtete uns dieser Missionar über das Jahresgedächtnis seines Vorgängers; im Anschluss daran bemerkt er:

„Indessen geht die Missionsarbeit hier rüstig weiter. Allerdings im Tempo der japanischen Missionsarbeit, d. h., die Miss.-Arbeit hier in Japan ist so in etwa zu vergleichen mit den Zurückgewinnungsbestrebungen von abgestandenen und verführten Katholiken oder auch von Protestanten daheim in unseren „christlichen“ Ländern. Wie Uebereifer meist wenig nützt, ja oft sogar schadet (es heisst dann ja gleich: Fanatiker!), so auch hier. Japan ist ein wohlgeordneter Kulturstaat von selten starkem völkischen Selbstbewusstsein, dem der einzige dastehende hohe ideelle Wert des kath. Christentums eben auch nur auf der gleichen Ebene beizubringen ist. Nicht so sehr zahlenmässige Tauferfolge, mehr noch der geistige Umbruch zu christlichem Denken und die Vorbereitung dazu sind hier zu werten. Auch zu Zeiten der Apostel waren verhältnismässig nur wenige Individuen reif für das Christentum, aber in den Massen vollzog sich allmählich doch der Umbruch zum christlichen Denken.“

„Darum arbeite ich hier ruhig und getrost in dem mir von Gott so plötzlich anvertrauten Gebiete durch Gebet, Opfer und jegliche Art von religiöser Unterweisung, ungeachtet des äusseren Erfolges oder Misserfolges, aus denen ich stets nur selber neue Lehren ziehe für mein Wirken.“

Hilfsbereit und Vielseitig.

UNZWEIFELHAFT lassen es manche fromme Vereine unseres Landes daran fehlen, Werke der Caritas zu üben. Man hat oft das Gefühl, es sei die Lehre in Vergessenheit geraten, dass der Glaube ohne Werke tot sei.

In den *Münchener Caritasstimmen* erinnert nun M. G. daran, dass „Unsere Bruderschaften wieder Caritasgemeinden sein sollen“! Angeführt werden in dem Aufsatz eine Reihe von Bruderschaften und bruderschaftsähnliche Vereinigungen, an erster Stelle solche der Erzdiözese München, von früher und heute, deren caritativer Charakter besonders ausgeprägt erscheint. Da sind beispielsweise die folgenden, von jenen Bruderschaften gepflegten Zwecke festzustellen:

„Unterstützung der Kranken; Verpflichtung, ihre Verstorbenen selbst zu Grabe zu tragen sowie Seelenmessen lesen zu lassen; Verteilung von Almosen an die Armen; Unterstützung armer Kinder zur Erlernung eines Handwerkes; Pflege von Pestkranken; Begleitung von Leichen; Loskauf gefangener Christen; Beilegung von Streitigkeiten und Feindschaften in Freiden usw. usw.“

Im Anschluss daran heisst es des weiteren in genannter Zeitschrift:

„Zusammenfassend darf gesagt werden, dass die Bruderschaften und religiösen Vereine unter dem Segen und in der Kraft der Kreuzesreligion in erster Linie Samariterdienste an den Hilfsbedürftigen ihrer Zeit leisteten. Aber auch jene Bruderschaften, die zu förderst die Verehrung Gottes und die religiöse Voll-

endung des einzelnen Menschen anstrebten, haben in vergangenen Zeiten den Notschrei der Armut und des Leides garwohl gehört. Sie versäumten es nicht, durch Werke der Nächstenliebe den Bedrängten aufzuhelfen. Schon wer nur gelegentlich in die Lage kommt, Akten und Rechnungsbücher von Bruderschaften durchzulesen, ist erstaunt, wie reichhaltig und vielseitig die caritative Tätigkeit nicht nur der einzelnen Mitglieder, sondern auch der Bruderschaften als solche war."

Man Pflege doch die Lokalgeschichte.

Es wäre zu begrüßen, wenn die katholische Presse sich die Förderung unserer Kenntnis der Gemeinde- und Kirchengeschichte unseres Landes würde in höherem Masse angelegen sein lassen wollte, als es der Fall ist. Als vorbildlich darf in dieser Hinsicht das Vorgehen des *Wanderers* gelten, der in seiner Ausgabe vom 2. Februar eine Darstellung des geschichtlichen Werdens der Gemeinde zu den hl. Schutzengeln in Chaska, Minnesota, veröffentlichte. Verfasser ist der gegenwärtige Pfarrer der Gemeinde, P. Adrian, O.F.M.

Es war in den fünfziger Jahren, als die ersten deutschen Ansiedler ihren Weg nach Carver County, Minn., fanden, wo, wie P. Adrian schreibt, „der ‘grosse Busch’, wie sie den Urwald nannten, bald vom Schlag der Axt und des Hammers widerhallte.“ Mit den neuen Siedlern sei auch „uraltes Brauchtum und uralter Väterglaube“ eingezogen. In Chaska, das bereits frühzeitig zum Countysitz erhoben worden war, gründeten die braven Pioniere dann bereits im Jahre 1858 eine Gemeinde.

Viel allgemeiner als es heute der Fall ist, sollte auf solche Weise die Erinnerung an die Vergangenheit von uns Katholiken gepflegt werden. Es hat etwas Beschämendes an sich, so will es uns dünken, dass in solchen Staaten wie Missouri, Illinois, Minnesota fast in jedem County ein historischer Verein besteht, während die Katholiken unseres Landes es nur zu einigen wenigen, einen ganzen Staat umfassenden historischen Gesellschaften gebracht haben.

MISZELLEN.

Die nun vor über einem Jahrzehnt von uns eingeleitete Aktion, Missionäre mit Steppdecken zu versorgen, wird glücklicherweise von den Mitgliedern des Frauenverbandes fleissig gepflegt. Im Laufe des Herbastes vermochten wir daher, eine grössere Anzahl solcher Decken an Missionäre in China, der Mandchurei, Korea, Japan und in unserem Lande zu schicken. Immer wieder laufen seitdem Dankbriefe ein, mit der Versicherung, die Gaben seien den Empfängern von grossem Nutzen. So schreibt uns der Prior und Provikar der Benediktiner-Mission zu Tokugen in Korea:

„In Erwiederung auf das geschätzte Schreiben vom 16. November beeile ich mich mitzuteilen, dass die

beiden Bettdecken gut hier angekommen sind. Sie sind um so willkommener, als solche Sachen zur Zeit hierzulande immer schwerer zu erlangen sind. Der Krieg wirkt sich eben immer mehr aus. Darum recht herzlichen Dank dafür.“

Dem im Jahre 1902 gegründeten Hl. Geist Unterstützungs-Verein zu Bethlehem, Pa., diente Hr. Geo. M. Orthwein nicht weniger als fünfunddreissig Jahre als Präsident. Der den Delegaten unserer letztjährigen Generalversammlung als Festpräsident wohlbekannte Herr schlug in der im Januar abgehaltenen Jahresversammlung jedoch die Wiederwahl ab. Man erwählte nun anstatt seiner Hrn. Francis Schweissgut zum Präsidenten.

In den siebenunddreissig Jahren seines Bestehens zahlte der Hl. Geist Verein insgesamt \$31,180,70 an Krankengelder an Mitglieder aus. Dies allein sollte ihm zur Empfehlung dienen. Bekanntlich will nun die Bundesregierung die Krankenunterstützung als gesetzlich verpflichtende Massregel einführen. Weit besser wäre es, wenn man die gegenseitige Hilfe ansporne, Krankenkassen zu gründen.

Uebrigens beschränkt sich der Hl. Geist Verein nicht auf die Gewährung von Krankengeldern; er zahlte seit seiner Gründung ausser der genannten Summe \$10,550 an die Nachgebliebenen verstorberer Mitglieder aus, während, andererseits an Mitglieder, deren Frauen aus dem Leben geschieden waren, \$1425 verteilt wurden. In mehr als einem Fall dürfte der Verein durch seine Hilfsleistungen Not von Mitgliedern abgewandt haben.

Wem es darum zu tun ist, die geistigen Beziehungen zu Deutschland und der europäischen Welt nicht verkümmern zu lassen, dem sei die Wochenschrift *Zeit im Querschnitt* zur Lektüre empfohlen. Die Politik ist aus den Spalten dieses Blattes so gut wie ausgeschaltet, dafür wird den Kulturfragen der Gegenwart desto mehr Raum angewiesen. Man wird nicht leicht in einer Zeitschrift unseres Landes auf eine für die Kenntnis Russlands so bedeutsame Abhandlung stossen wie jene „Von Wladimir dem Grossen bis Stalin“, die unlängst in der *Zeit im Querschnitt* an erster Stelle stand.

Wer das besitzt, was der Anglo-Amerikaner „the European background“ nennt, wird bei einem Abonnement auf diese Rundschau nicht zu kurz kommen. Sie ist zu beziehen vom Verlag: Dr. Jos. Wrede, Berlin W-62 Landgrafenstr. 11.

Im Herbste des verflossenen Jahres beschaffte die C. St. für eine Mission in Centralamerika ein Harmonium. Nach langer Fahrt und nachdem es drei Wochen in einem Zollhaus gelegen, wurde das Instrument, für das der Präsident der Republik freie Einfuhr bewilligt hatte, abgeliefert. In seinem Schreiben an uns bemerkt der Missionar:

„Empfangen Sie unsern tiefgefühlten Dank für das herrliche Harmonium. Ich habe es in der Mitternachtsmesse zu Weihnachten benutzt. Unsere Indianer sind ganz begeistert davon; alle möchten es spielen lernen. Allein, soweit wird ein Jüngling das Instrument benutzen lernen.“

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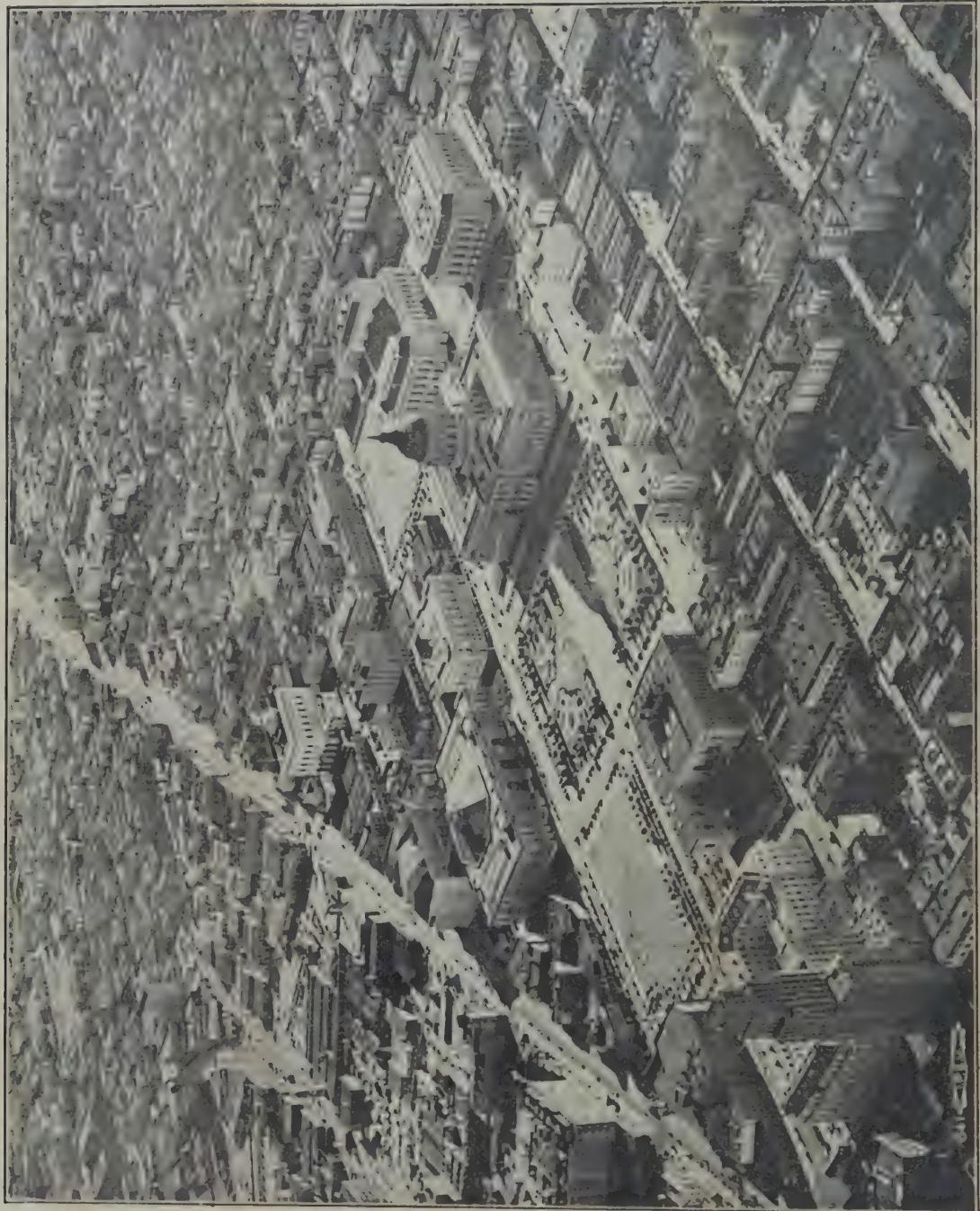
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